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In order to increase the value of the DIGEST, as a repository of contemporaneous thought and opinion, every subscriber will be furnished with a complete and minute INDEX of each volume.

The Reviews.

POLITICAL.

GEORGE KENNAN AND THE NIHILISTS.

BY A RUSSIAN RESIDENT OF EAST SIBERIA.

Unsere Zeit, Leipzig, August.

TOWARDS the close of 1889, we had news of a forthcoming work on Russia by George Kennan, whose name had for some years been quite a household word among us. Every one was familiar with what he had published about us, and even although his statements reminded one here and there of the newspaper reporter, no one doubted that he had exhausted every effort to form his conclusions without prejudice.

For this evident honesty of purpose we old Siberian settlers felt a high appreciation. Our hearts went out to the man, who represented our much maligned land as a land in which men live, and live worthily.

This estimate of the man led to a very lively anticipation of his promised work on the Nihilists; we were not without hopes that its appearance might pave the way for the redress of some of our most grievous evils, by opening the eyes of One from whom alone help could come.

That the work when it at length appeared, fell under the

condemnation of the censor, was a matter of no practical significance; it had been looked forward to with interest, and perhaps had a wider circulation on that account; for the fact of its prohibition led to the impression that it contained unpalatable truths. Were this the case, one might hope, with a high degree of probability, that our needs would have inspired the most exalted (the Emperor) to rend aside the veil which conceals so much and misrepresents so much more.

And it is not to be denied that our preconceptions in favor of the work were to a great extent justified. The author's statements, if not exact, are in all respects substantially true. It is true that our prisoners are in a most deplorable condition; that the excessive crowding has generated evils which the officials with the best intentions are incapable of coping with. It is true that all past representations have been of no avail, and that the timid ones are deterred from further representations by fear of consequences.

When in 1882 Sudar Galkin Wrasski was deputed to visit the prisons on behalf of the Government, everything was disclosed to him. It was brought to his notice that, for example, in Werchne-Udinsk, the condition of things was such that the jailer did not know when he opened the door of a cell in the morning, whether he would find the occupant alive or dead. The horrors of the "transit system" were demonstrated *ad oculos*.

To be short, he was sent out from St. Petersburg to ascertain the actual condition of affairs—he saw things as they were and are and—betrayed the trust reposed in him. Before he left Siberia, it was well known that he had been selected for the highest appointment in the prison department; and although there were some who imagined that he would do something to ameliorate existing evils when he came to power, we who had met him in unreserved intercourse, formed a different estimate of the man, and had no hope that such a hollow, bankrupt character as he, would show himself animated with higher aims than self-interest. The horrors of the prison system was the lesser of the two evils which Kennan delineated in a series of illustrations which hold the reader enthralled with horror. To the great satisfaction not only of people here, but also in European Russia, he lashed the greater evil—the system of administrative exile, under which our land has groaned for now quite a number of years. This was wholly unexpected. That he would deal fearlessly with the horrors of the journey and the prison life here, and paint things as black as they are, no one doubted for a moment: we had every confidence, too, that the disclosures would work reform, for the authorities in St. Petersburg would not enjoy being held up to the world's execration; but that he would depict the evils of the administrative exile system, must have been altogether unforeseen, or precautions would have been taken to prevent disclosures, for this is a subject which is never referred to even among ourselves except in confidential intercourse and with bated breath. From this there will be no difficulty in appreciating the eagerness with which we looked forward to Kennan's further disclosures, and the promptness with which measures were taken to have the work translated as soon as it should appear.

The little volume was opened with hopeful anticipation, eagerly scanned, and then thrown down with the bitterest disappointment. The same author, who knew so well how to stir our sympathies for undeserved sorrow, wields his pen with equal facility in denunciation of the just fate of a band of profligates. We read that he never experienced such satisfaction, never felt himself in the presence of such a sum of human greatness as while in the company of the Nihilists of Kara.

How are we to comprehend him? How explain such a verdict? Well-known occurrences are misrepresented, and persons who have inflicted, and sworn to inflict, untold misery upon this whole great land, are held up to admiration as heroes. The companions and participators with criminals of the vilest type—men of the dagger and dynamite, of poison and oil of vitriol—are elevated to martyrs by a free citizen of the freest land on earth, a land that nevertheless only a few years ago mourned two of its own noblest, stricken down by the bullet of the secret assassin. Are Kennan and Frost perhaps of opinion that the murders of Lincoln and Garfield are to be reckoned as benefactions to the race? Did it never occur to Kennan that for all the nameless miseries which he depicts so graphically in the first part of his book, we are indebted to the heroes of the second part; that but for the Nihilists of Kara there would never have been any administrative exile?

It goes without saying, that the work will be widely read and readily believed. The first part is true beyond all question. Why then should the public not believe the second? But alas! the salvation of Russia from its woes does not depend on opinions formed in other lands, or on humanitarian book reviewers, or able editors. Our only hope is in the most august personage in St. Petersburg, and on the influences that can be brought to bear to open his eyes to the state of things as it exists; and how shall we, how dare we look there for sympathy with an admirer of Nihilism and its heroes. The otherwise unanswerable charges in the first part of the book will now need no other reply than a reference to the second part, and the simple remark that no confidence can be placed in a writer who possesses the golden treasure of a fascinating style, which he does not scruple to wield in the service of people guilty of the most revolting crimes, for which they were condemned to death by the courts, and are only indebted to His Majesty's grace for the commutation of the justly deserved sentences. Therein lies the condemnation of the work and the bitter disappointment it has occasioned us.

It will not only have no influence on the fate of the innocent victims of administrative exile, but it might easily be used as an argument to demonstrate that the system is indispensable. We therefore who have daily and hourly experience of the true state of affairs, deem it absolutely necessary to publish our protest against Kennan's representations on this score, and to give as unbiased a statement of the true character of Nihilism and its attendant evils, as frail humanity is capable of.

In the old days, we Siberians were accustomed to draw a broad distinction between political exiles and common offenders. The former were for the most part Poles, and although it was popularly held that their unwillingness to become Russian subjects was evidence of a screw loose somewhere, every house was opened to them, and they were shown all courtesy by every one with whom they came in contact. Of course the prison authorities had to carry out the sentence of the court whatever it was, but if a Polish exile were condemned to hard labor, which he rarely was, he was sent into the fresh air with his tools, but worked as much or little as he thought proper; and when at length their period of exile was over, we wished them God-speed on the way, and parted with mutual appreciation.

After a time Russia fell upon evil days. There arose a band of persons of very doubtful character who inscribed the cause of Russian Freedom upon their standard. Who or what they were going to free us from was not mentioned in their programme. What they were going to substitute for the existing order of things, no man knew less than themselves; but their deeds aroused horror and detestation in a million hearts. The difficulties in the way of substantial social reform had unhappily manifested themselves by the emancipation of the

serfs. With the best intentions in the world, both the land-owners and the serfs were well-nigh brought to the brink of ruin. It was a time of general calamity, resulting in wide-spread discontent; and it was to remedy this state of affairs that the self-anointed band of deliverers came into existence. But whatever might be the condition of the Russian peasant, nothing could be more repugnant to his feelings than the idea of revolting against his Czar. It was as much beyond his comprehension, as the idea of revolting against his God. It is very easy to make the Russian peasants believe that the Isprawnik, or the State Councillor, or other authority is a bad man, or a tyrant who infringes their rights, and they are always ready to listen to abuse of the officials and join in it, but the concluding idea always is "If the Czar only knew what sort of a man he is!" That the Czar can do no wrong, is a fundamental axiom of the Russian peasant's creed.

Such was the condition of affairs, when about the beginning of the year 1870 some of the members of this order were banished to Siberia for crimes committed in the name of freedom. One looked at them and shook his head that so young, and in every respect such unripe persons of both sexes, living in unconventional social intercourse among themselves, should have undertaken to reform the existing order of things. We thought little more of their fate than to hope that it might prove a lesson for them. We certainly held no intercourse with people who had been justly condemned to exile and imprisonment, and who in their intercourse among themselves displayed an emancipation from conventional and moral restraints that was repugnant to us.

But matters became even worse and worse in the Fatherland. Minsenzow was stabbed in the public street, Krapotkin shot, dynamite and poison were doing their deadly work, and the Czar, who loved his people truly and had done his best for their welfare, could not call his life his own from day to day. A band of young persons—spoiled school-children, students, half-educated and over-educated girls and women—had associated together to achieve the freedom of the land, and to this end resorted to crimes so revolting, that the worst they have to endure in the prisons of Kara and Alpatschinsk constitutes no adequate punishment for their crimes. That things were bad enough in our unhappy land, even in those days, God knows.

But how could a band of unripe youth hold themselves justified in constituting their will and their opinions the highest law of the land? Without authority, without a party behind them, boys and maidens so young, that, as Kennan says, "they blushed when they were spoken to"; boys and girls from 16 to 23 years old, consorted together as a band of free-lovers, one for each and each for all, ridiculed religion as antiquated stuff, proclaimed but one sentiment—Freedom; and in her name selected victims at discretion to be sacrificed by dynamite, the dagger, or any other means by which the end could be attained. The people of the Trans-Baikal regarded these Nihilists as criminals of the worst type, but the prison authorities treated them as mere political offenders. When, however, Alexander II. was stricken down, the whole land was filled with such horror and detestation of the Nihilists, that if they had not been confined to their prisons, the people would have torn them to pieces.

And now came the most terrible calamity of all, the delegation by the Czar to the administrative authorities, of the power of exile, which until then had been the Imperial prerogative. It was a measure resorted to in a time of terrible necessity, when the Nihilists, in the indulgence of their bloody phantasy, were recklessly wielding the assassin's dagger, and not hesitating even to hurl railway trains to destruction by dynamite. The power of exile was committed to the administration as a measure of precaution. The Governor-Generals have been entrusted with power to banish all suspected persons. It appeared to be the only possible means to

counteract the nefarious doings of these dark conspirators. It was an unfortunate decision and a serious error. It did not save the Czar, and has done nothing for the suppression of Nihilism; but the incalculable evil and misery to which the wretched system has reduced us all is indescribable. No words can paint the horrors of the situation. What Kennan writes on this head is true, every word of it. The word "neblagonadjeschi" (suspicion, mistrust) is become a curse-word in the Russian language, and will be recalled with a shudder by latest generations. This is the unspeakable misery that the Terrorists have plunged us into with their murders. From the day this power was delegated, no man knows at what moment he may be seized and cast into prison, or doomed to exile without even a hearing. All this has been brought upon us by a band so vile, so horribly vile, that their crimes are without parallel; young people from 18 to 23 years, without ideal, without moral restraint, without regard for family, fatherland, or station, spreading blood and ruin at the prompting of their presumptuous fancies. It is not surprising that such misguided creatures should terminate their wretched career in insanity or suicide. As long as they are actively carrying out their schemes there is no time for reflection; but in exile comes a reaction from all the wild excitement of their guilty past. Here no propaganda can be spread, here the voice of conscience cannot be hushed by resort to fresh excitement. The days glide by in horrible monotony, the future without hope, the past a vision of blood. There are exiles in Siberia who can rise above their surroundings and triumph over fate; these are men of quiet conscience and firm character. The Nihilists are not numbered among these.

Here let us close. Our sole purpose was to protest against the poetic idealization of those blood-thirsty tigers in human form, who have wrought such unspeakable misery in our unhappy land, and driven the Czar himself to the lone fortress of Gatschina, where he learns no more of what is going on in the land, than seems politic to a little group of men, who, in spite of all their ostentatious phrases, are devoted solely to their own ends. These secured, all else may be engulfed in ruin.

BISMARCK AND THE PRESS.

Fortnightly Review, London, August.

CONSIDERING the great influence of journalism in forming and guiding public opinion to-day, it must of course be desirable for every government to be officially represented in the Press, and Bismarck was too keen a politician not to see its importance. In a letter of June 30, 1850, he wrote: "I cannot deny that there is a sort of Caliph Omar instinct in me, prompting me not only to the destruction of all books (all but the Christian Koran) but to the annihilation of the means of producing new ones. The art of printing is the chosen instrument of Antichrist."

But the aspiring young politician recognizing that the Omar policy was not practicable, made a determined and well-sustained effort to get the Press under his thumb. He became an eager collaborator in the feudalistic *Kreuzzeitung*, and its first editor, Dr. Wegner, has told us that scarcely a single number appeared during several years, which did not contain a longer or shorter article from the pen of Bismarck.

Being appointed Prussian Minister at the Federal Diet we find him in 1859, bitterly complaining of the influence which Austria exercised in Germany by means of the Press. He recognized that it was the principal aim of journals and their correspondents to sell themselves, and Austria's policy to buy them; but instead of attempting to oppose this policy of corruption, Bismarck only lamented the narrowness of the means placed at his disposal by his own Government for the same purpose.

There was no want of means for this purpose at a later period of his career. When the late King of Hanover left his Capital in 1866, he carried with him State bonds to the amount of twenty-five million thalers. Prussia recovered the sum through the mediation of England, agreeing to pay the King the interest on £2,400,000, as an indemnity for his former income. But no sooner had the King surrendered the capital, than Bismarck charged him with intriguing in France, and insisted on the necessity of placing this sum at the disposal of the Government, to enable it to counteract the dangerous schemes of the enemies of Prussia, and "hunt those reptiles into their holes."

This was called the Guelph fund, and some years ago the *Frankfurter Zeitung* was prosecuted for stating that the fund was being used for other purposes than those for which it was intended. It relied for its defence on the statements of officials who knew the facts, but these were forbidden to give evidence and the paper was condemned. The powerful restrictions placed on the Press by the Penal Laws, coupled with the means supplied by the Guelph fund, and the broad application of the law of libel, gave Bismarck a sufficiently strong grasp of the German Press. He generally prosecuted opposition papers himself, and rarely indeed were those papers acquitted. As Baron Loë found to his cost, it wasn't safe in those days to damn the Chancellor with faint praise that might be ironical.

With regard to the foreign Press, the Chancellor had a very efficient weapon for keeping it in order. Berlin being the centre of European politics, the principal papers of other countries naturally wish to know what is going on there. But the special correspondent was at the mercy of Prince Bismarck. If his letters excited the displeasure of Bismarck, or even if the paper in its leading articles ventured an unwelcome criticism of German policy, the correspondent was refused all information; and if this did not bring about a speedy reform, he would some fine morning receive a police summons to leave Berlin within twenty-four hours.

And while the Opposition papers were relentlessly prosecuted for the slightest personal offence against some obscure official, the Government organs enjoyed absolute impunity for the most slanderous attacks.

But it was not enough for the Chancellor to fetter the Press, and prevent it from saying what he disliked; it must also expressly say what he liked; and it must be admitted that he succeeded in educating the majority of the papers almost up to the standard of Polonius, so that the cloud was a whale or a camel just as he happened to see it. All the first-class "reptile press" learnt to bow the knee to him in time.

THE NEW UNITED STATES SILVER BILL.

PAUL LEROY-BEAULIEU.

L'Economiste Français, Paris, July 26.

THE United States, in order to favor the owners of, and speculators in, silver mines, have just enacted a law, by virtue of which the Treasury will buy 4,500,000 ounces of silver monthly, that is, double the amount of recent purchases. This silver the Government will hoard in its vaults, for no one hopes that the public will use it. The Treasury will issue in exchange, notes or certificates, which will be a legal tender for the payment of all debts, public and private, except where otherwise expressly stipulated in the contract, and which will be received in payment of duties and taxes. These notes may be counted in the legal reserve of the banks.

Thus the United States are going to buy 4,500,000 ounces of silver every month, or 54,000,000 ounces a year. What will be the result of this doubling of purchases by a large customer, which is not free to choose its own time to buy, since it is

obliged to buy 4,500,000 ounces every month? Supposing silver was selling at the same price as before 1871, that would be a sum of about 68 millions of dollars worth of which the American Treasury would be the buyer every year.

Judging from the course of silver during the last few months, during which silver has risen from 44 1/2 pence in December, 1889, to about 50 pence at the present moment, it is predicted that there will be a notable rise in the price of the metal. That is possible, though it cannot be guaranteed. It is beyond doubt, however, that the increased price of the metal will stimulate considerably its production by the mines.

In a volume entitled "*Production of Gold and Silver of the United States*," by Mr. Leech, Director of the United States Mint, are some instructive tables. One of these sets forth, that the total production of silver in the world in 1873 was 63,267,000 ounces, of the monetary value at that time of \$81,800,000. In 1889, the total production was 126,000,000 ounces, of the monetary value of \$162,915,000 only. Thus since 1873 the production of silver in the world has just doubled and yet the value of the metal has fallen about 30 per cent. This enormous fall has not prevented an increased production; this increased production being in our opinion the great cause of the depreciation in the price of silver.

The increase in the production was especially marked from 1887 to 1889, since, in that brief lapse of time, the production increased from 96 million to 126 million ounces, or an increase of about one-third. This shows that silver is widely spread in nature, and that science has greatly improved the processes employed in mining this metal.

If the production of silver has thus increased while the metal has been constantly falling in price, what is going to be the increase of production when an artificial cause, the purchase by the American Treasury, has caused the value of the metal to rise 20 per cent. in one year? It cannot be doubted that the production will soon amount to 150 million ounces a year and perhaps even 180 million ounces, if the metal keeps on rising in price.

What seems to me likely to result from this policy of the United States is a new and profound monetary crisis after a brief time. The price of silver has been forced up by artificial means; from this will result an increased production. Now, as the excessive production was the principal cause of the fall in value of the metal, the intervention of the American Treasury, after a transient rise in price which will last two, three or four years, will bring about a fall in the price of the metal, probably much more considerable than the fall we have seen in recent years.

The prices of all productions in countries which have a silver standard or which produce silver, such as Mexico, the East Indies, will have a tendency to rise for some months, perhaps for a year or two, but will fall still lower than now later on. The United States will lose a portion of its gold, and its citizens will do wisely in their private contracts to provide for payment in gold.

The example of the Argentine Republic shows what happens when a country breaks the laws which govern the value of money and merchandize. The United States, of course, will not reach that point. The North Americans are too practical to remain obstinate in their errors. When at the end of two, three or four years they will have perceived that their new policy has had no result save to bury hundreds of millions of silver in the vaults of the Treasury, to develop beyond measure a production which has already doubled in fifteen years, and to depress the metal they wished to raise and protect, they will cease to oppose natural laws. They will suspend the application of this new Bill, they will abandon their enormous stock of silver which they will try in vain to sell, and they will make gold their only standard, a policy which rich and industrious nations should never discard.

SOCIOLOGICAL.

THE NIHILISMS AND SOCIALISMS OF THE WORLD.

J. PAGE HOPPS.

Contemporary Review, London, August.

THE hour has come for a resolute facing of the most sinister problem of this century, and for a fearless and unconventional attempt to solve it. I cite the Nihilisms and Socialisms of the world, but might include the Communisms, Chartisms and Fenianisms, for their cause, temper, aspirations and aims are the same; the key to one is the key to all.

What is really at the heart of this weird and terrible looking thing, which generation after generation comes in such a questionable shape? Is it the demon it often seems, or is it some angel in disguise or in process of development? What are these sorrowful things saying to us? What is their message to mankind?

Grant error, folly, ignorance, madness, crime; still there are great permanent ideas underlying these ugly things. These ideas are:

1. That the men and women of a nation are a family, and that all legal, social and political arrangements should be, as far as possible, based upon that understanding.

We are a family. One is weak and another strong; one sick, another well; one has good luck, another bad; one is wise, another is a fool; one is bright and apt, another dull; one is successful in the battle of life, another gets kicked into the gutter, and over his body the successful men get across the dirty road. The home ideal is not that each should play for his own hand, but that the strong should help the weak; that the well should care for the sick; that the bright should encourage, not plunder the dull; and that the wise should protect the foolish. That is so in a civilized home, and it should be so in a civilized nation. Superb ideal! It is not mere sentiment, but practical politics, to recognize that human happiness and prosperity keep exact pace with the world's realization of the brotherhood of man.

2. That there are rights of poverty as well as rights of property.

An ugly proposition, but society is more and more being driven to recognize it. The man who makes a gigantic "pile" does so, as a rule, at somebody's expense, probably at the expense of many—possibly as the lucky comer when the thing is ripe—perhaps as the fortunate competitor in the general scramble. Here come in the rights of the men who are down. Poverty must be alleviated, and the strugglers must be left free. Property must pay. There are undoubtedly some forms of poverty without any claims to more than existence; but to cite only one crying evil, our treatment of the aged poor is, in England, something that should make us all ashamed.

3. That in reality there exists no absolute and unrestrained right to "do as I like with my own."

This proposition will not escape derision; and, indeed, it might easily be pushed to monstrous and even malignant extremes. But the doctrine is already very extensively recognized. Examples of its legal recognition are to be found in our Poor Laws, our Factory Acts, our Sanitary Laws, our Education Acts, our Land Laws (chiefly in Ireland), all of which prevent people doing as they like with their own, even with their own children. In an ideal community, every personal possession would be held in trust for the whole. It is the only humanitarian theory of life. The very idea of society carries this with it. As everything comes from the whole, so everything should be returned to the whole.

4. That every nation should govern itself, and freely find out and carry out what is for its own good in its own way.

This proposition ought to be the sheerest commonplace; but it is the very essence of Nihilism, and but for its repudiation by the governing gang, Nihilism would cease to exist. Where Home Rule is denied, there must be struggle and clash. If brutally denied, passion and indignation and despair will call forth crime—as in Russia, France and Ireland—as more than once in England. In every age the rebels are as a rule the patriots, the lovers of liberty, to whom strife is really hateful, but whose longing is for the life of the nation.

5. That the soil of a country belongs to the country, and should be used and improved for the country's good, and not for the creation of classes that in time appropriate all the accruing uses and values of the land upon which the nation stands.

Some may call this a vain dream; and perhaps it is. But it is not the dream of a demon, but that of a very sympathetic and noble type of man. It may have come too late; but it breathes the spirit of profound patriotism.

6. That the work done and do-able in a nation should be, as far as possible, done for the general good, and not be hammered out of labor for the creation of an irresistibly wealthy class.

However unattainable this idea may be in its entirety, it is full of practical value as well as of ideal beauty. There is always danger to the nation in the tendency to make flesh and blood too cheap, and money too mighty.

All the revolutionary and even anarchical movements of modern days have had these ideas at the heart of them, often dimly or not at all understood, but still there: often expressed in tones more like the howl of a wild beast than the voice of a rational man, but still there: always, at least, the dim, wild, sorrowful longing for justice, pity, help.

This, rightly understood, is the message to mankind of the Nihilisms and Socialisms of the world.

ROMANISM AND THE RUM TRAFFIC.

MISS M. F. CUSACK.

Our Day, Boston, August.

THAT power which has so largely closed the doors of the public schools to the members of the Catholic Church, could with one word close the liquor-saloons to-morrow. Why does not the Church of Rome act on the question of the liquor-saloons, as she has acted on the question of public schools? It appears that the Church of Rome is very lenient as to several forms of disloyalty to God, and is very stern as to any form of disloyalty to herself.

Let me ask the reader to consider facts without fear or prejudice. It is a fact, that a man may be recognized as an excellent Catholic by his Church, although he is habitually in a state of inebriation, and although he sells illegally the poison of drink to thousands of the members of his church day after day.

If the same man were to send his children to the public schools, he would be deprived of the advantages of church membership, and unless he reached a death-bed repentance would be denied Christian burial. No one will deny that by far the largest percentage of crime in this country is caused either directly or indirectly by the use, or rather the abuse, of spirituous liquors. Prohibitionists and opponents of prohibition can meet here on grounds which admit of no dispute. It is equally indisputable that the members of the Church of Rome are the persons who form the American criminal class in the largest proportion. This is a fact which must be looked at boldly and firmly by the world at large. It must be looked in the face still more boldly by those who are workers in the great cause of temperance. Of what use to urge the closing of saloons, when the saloon-keepers are members of the

most powerful political and social organization in the world, and when their Church at least allows saloons to be kept open.

If the Roman Catholic Church ever sets herself seriously as a church, I will not say to suppress the liquor traffic in this country, but merely to control it, the evils caused by drink would speedily become a thing of the past. But Rome will never do this. She needs the political power of the saloon. She needs the dollars of the saloon-keeper. If statistics could be obtained of the amount of money given by the liquor-saloon keepers of the United States to the Church of Rome, the record would amaze a startled world, and perhaps would arouse Christian people to some action. Such statistics will never be supplied but an approximate estimate may be formed.

Rome renders no account of moneys received. She shelters her expenditure under the mantle of religious authority. The Church is infallible. How dare you then ask any question as to the disposal of what she receives from you?

From time to time the Church of Rome makes a show of devotion to the cause of temperance, but there is no sincerity in it. If she is sincere in her denunciation, why does she not suppress it? There is nothing to prevent her doing so, if she pleased. We all know with what relentless perseverance she pursues those who support the public schools. We know she can do what she pleases, and as she pleases, with her members, whom she has taught that it would be at the peril of their salvation to dispute her authority. Clearly then she does not want to help the cause of temperance, or she would do so.

Look at the present state of New York for example, a city which is absolutely under the control of Rome. What is the condition of the rulers of this city? What is the condition of the poor? Who controls the city government? Look at the moral status of the men who rule the first city in this great republic? Are they men to be proud of? Their Church may be proud of them for their loyalty—that Church which knows so well how to utilize the vices of her hapless children for her own advancement. The men who are ready to fight for the Pope and subsidize the Archbishop, may own and run all the haunts of vice they please, and kill all the souls they will.

THE DÉCOLLETÉ IN MODERN LIFE.

ELIZABETH STUART PHELPS.

Forum, New York, August.

IF there is any department of life in which the present age excels its predecessors it is the moral; but the ethical sense of the age has outstripped its sense of delicacy; between our moral and our social ideals of propriety there is a wide discrepancy. This schism between fashion and morality may be variously accounted for. It may be attributable to the coarsening influence of the spectacular stage, to dances and other social amusements that brush the bloom off the hearts, to the publicity of scientific discussion, and even to an absence of reserve in discourses, the object of which is the advancement of moral purity; but whatever its causes may be, the evidences of a lack of modesty are conspicuous on every side, in the monstrous indelicacies of the opera and the theatre, in the offences against decency and good taste which characterize the light literature of the day, in the indecorous styles of feminine attire which are so common in what is called the "best" society, in that burlesque on civilization, the evening dress—or rather undress—of a fashionable woman, and, must it be added, in the ungirl-like, worldly-wise expression in the eye of the modern young lady, in the amazing *sang froid* with which she witnesses atrocious scenes and listens to suggestions from which maiden purity ought instinctively to revolt. These are some of the signs which almost justify the fear that

the instinct of modesty has been the subject of an atavism, has retroverted to some rude early type.

One result of this lack of modesty is already apparent. Civilization is development, and development, if it is not symmetrical, brings with it not progress but retrogression, not improvement but decline. One characteristic, therefore, of our times is that, despite the spread of artistic education, there is a decadence of really fine art. Art now kneels no longer before her angels, but "paints two dropped eggs on toast," and is content to do so. Her too frequent studies from the undraped model disqualify her for high themes. It is only when she attains a more refined sense of delicacy that, as one "that hath clean hands and a pure heart," she will ascend to the holy place, and her pure eye will behold the ineffable.

How is the refined sense of delicacy to be attained? One answer is—by a reconciliation between fashion and morality. Let influential women—aided by suitable men—who are the leaders of fashion, form themselves into an association for the discouragement of immodesty in costumes, in literature, in amusements, in all that appertains to social life. Let them enunciate and resolutely carry out the principle that civilization implies a high degree of delicacy, but that immodesty is a concomitant of the savage state, and, consequently, incompatible with fashion. The offenders against delicacy would thus be made to feel that they are savages outside the pale of civilized society, and their vanity would impel them towards refinement. The half-dressed waltzer would clothe herself and invent a new dance; the writer of salacious literature would burn his manuscripts and discover a new literary fashion. The policy of the projected association should, however, be, in the main, one of defence rather than of aggression. Having proclaimed their theory, they should not waste the power of moral indignation. They should cultivate the fine, rather than attack the coarse. In precept, in principle, and in practice they should exhibit the high, rather than denounce the low. They should uplift the ideal, believe in the ideal, be the ideal.

THE PROSPECTS OF MIDDLE-CLASS EMIGRANTS.

HOWARD HODGKIN.

(Member of the Committee of Management of the Emigrant's Information Office.)

English Illustrated Magazine, London, August.

In medio non tutissimus ibis. Persons of the middle and lower middle classes in England do not ordinarily succeed as emigrants because they are too respectable. If, therefore, a member of one of those classes contemplates emigration, he should first of all make up his mind to desert his class by becoming a laboring man, at least temporarily. When he has arrived at that determination he may avail himself of the following information and advice.

The two great fields open to English Emigrants are Canada and Australasia. Canada can be reached more quickly and cheaply. It is more hospitable to the immigrant, and offers him better chances of immediate employment. On the other hand, an emigrant to Australasia may go there at any time, whereas, in the case of Canada the suitable emigration season is limited from April to, at the latest, August of each year.

A young man who, before leaving England, learns a trade, has better chances of employment; but for all immigrants there is a staple employment—farming, by which is meant all agricultural, pastoral, or other pursuits connected with the land and what grows upon it. Rough labor of other kinds is required by contractors for new railways, or other public works. Emigrants may also become porters in country hotels, where the work is long and hard, but the earnings are fair, and opportunities occur of hearing of something better.

The higher the kind of employment sought the more difficult it is to find. For this reason, men of the clerk and shopman class, and women above the rank of servants, who have no particular calling and are unfit for manual labor, are warned not to emigrate.

It may be added that emigration is not expatriation. On the contrary, colonial life—especially in Australasia—is so thoroughly English, that the emigrant who looks round him in Melbourne, Sydney or Christ-Church, might not unnaturally exclaim—"Surely I am in England!"

EDUCATION, LITERATURE, AND ART.

HUMOR—CARLYLE AND BROWNING.

JESSIE M. ANDERSON.

Poet-Lore, Philadelphia, August 15.

I BELIEVE that a man appreciates the humor of Browning and Carlyle, not in proportion as his intellect can analyze it, but in proportion as his literary palate is fitted to the taste of it. Under what definition may I bring this humor. I cannot pin it down within the limits of a genus with its differentia carefully marking its limits, for it is emphatically *sui generis*. I must break all laws of logical definition and say what it is not. It is not funny. We do not hold our sides over the Dandy's Articles of Faith; if we do, we are not seeing with Carlyle's eyes. He is looking on the dandy, and seeing in his body his life-epos expressed,—"*Clotha virumque cano.*" Together, before Carlyle's mental vision, stand the ludicrousness and the seriousness of this discord between end and means,—this disproportion between the organism of the man, so "fearfully and wonderfully" made, and the end to which he has put himself, to say to the world, "I am a trustworthy fashion-plate!"

Now look at Browning's treatment of a related thought, when he makes the duke, in "The Flight of the Duchess," arrange his hunting-party according to the Middle-Age fashion:

"Then it so chanced that the Duke our master
Asked himself what were the pleasures in season,
And found, since the calendar bade him be hearty,
He should do the Middle Age no treason
In resolving on a hunting-party.
Always provided, old books showed the way of it!
What meant old poets by their strictures?
And when old poets had said their say of it,
How taught old painters in their pictures?

So much of man's slavery to fashion. Now look with Carlyle at another aspect of clothes,—clothes in their symbolism. He says:

"Society is founded upon cloth. . . . You see two individuals, one dressed in fine Red, the other in coarse, threadbare Blue. Red says to Blue, 'Be hanged and anatomized'; Blue hears with a shudder, and marches sorrowfully to the gallows."

The same disproportion between the symbol and the symbolized authority of man over man is put before us by Browning.

"'What will Rome say?' began everybody. You know we are governed by Ravenna, which is governed by Rome. And quietly into the town, by the Ravenna road, comes on mule-back, a portly personage, Ogniben by name, with the quality of Pontifical Legate."

To some men would have come the sense of overwhelming gravity in this relation between man and man; to other men, a keen sense of the ridiculous littleness of the symbols standing for so great realities. Few have had the insight and the courage to recognize the inseparableness of the humor and the pathos. Perhaps no other two persons have ever seen the two sides with so undivided a vision as Carlyle and Browning. Through all the thought and all the writing of these two I trace this characteristic manner of seeing and saying things. The humor and seriousness flow together—not as a lighter ripple on the surface of an untouched depth; nor yet as two currents, alternately rising to the surface—the grave and the comic appearing independently but in close juxtaposition, as Shakespeare puns in the midst of his tragedies.

He who fails to find the humor at all, or who degrades it into something antagonistic to the most serious intent of the whole, robs—I will not say of half—but of all their peculiar power the "Sartor Resartus," and "The Ring and the Book."

ANALOGIC.

THE REV. CHARLES BEECHER.

Andover Review, Boston, August.

ANALOGIC is Nature's logic. Proportion is nature's syllogism. Reasoning from analogy is nature saying a thing over twice in her sign language; "books in the running brooks, sermons in stones, and good in everything." Analogy, we are told, is "Similarity of relations"; "A resemblance of ratios." It implies four terms, the relation between two of which is said to be like the relation between the other two. The analogic formula therefore is

$$a : b :: x : y$$

The mere direct likeness of two things may sometimes be called analogy, but the best usage conforms to the definition above given. Thus the editor of Butler's *Analogy* in his preface remarks: "'All things are double, one against another: and God has made nothing imperfect.' On this single observation of the son of Sirach, the whole fabric of our prelate's defense of religion in his *Analogy* is raised. He first inquires what the constitution of nature, as now made known to us, actually is, and from this he endeavors to form a judgment of that larger constitution which religion discovers to us." Here "The constitution of nature," a known relation, may be represented by $a : b$, and "The larger constitution," an unknown or less known relation by $x : y$; and the copula "So is" is the logical inference from the concealed promise of Nature's great enthymeme. The universe is one, and governed by the law of continuity and congruity.

To study Analogic is to study relations, to individualize them, to compare them. This is difficult because it is so easy. The mind runs riot. Fancy outstrips judgment. Every object seems to dissolve itself into relations. Society is a meshwork of relations; so is the material system; so the universe,

Education is largely concerned with noticing particular relations. The multiplication table is an admirable *résumé* of numerical relations; the diatonic scale, of musical relations; clocks measure time relations; thermometers and barometers, atmospheric relations; steelyards, weight relations; and genealogical tables, rich relations and poor relations.

In practical life men acquire skill in measuring relations of time, space, weight, color, number, musical chords, etc. So through the range of categories, men form the habit of abstracting particular relations from the infinite complexity. Then comes comparison. We compare relations in the same category, and relations in different categories. We compare color with color, shape with shape, size with size, tone with tone, chord with chord, learning to estimate direct resemblances. We then go on to compare relations in different categories, color with sound, sound with motion, form with character, outward with inward; and the more unlike the categories from which the relations are selected, the more striking becomes the analogy. What more unlike than mere place and sound? Yet sounds are long and short, high and low. Geometry and ethics are in widely removed categories, yet rectitude is a straight line, and uprightness a perpendicular. Sound and color are very unlike; yet "What meaning," says Herr Teufelsdröckh, "lies in color! From soberest drab to the high flaming scarlet, spiritual influences unfold themselves in choice of color."

It is a law of nature, as real as the reflection of sky and lake. The resemblance of unlikeliest things in their doubleness, in their parallelism, comes upon us with all the force of a new discovery. It makes us laugh. It thrills us with wondering delight. Relations in the mineral kingdom resemble relations in the vegetable kingdom; these, others in the animal; these, others in the social, intellectual, moral; each sphere or kingdom furnishes rudiments of language for the next higher or neighboring, and thus to a large extent human language is built up. Chemistry one might describe as frozen numerical ratios.

Crystals are petrified geometry. Metaphors are analogic enthymemes. Language is metaphor, recent or fossil. Prosaic or literal terms are metaphors that have forgotten their pedigree. Profanity is the "rotten diction" of disbelief, cant the "rotten diction" of belief. Slang, like some mushrooms, is edible but poisonous.

The grand analogies of nature and spirit, to those who believe in God, are easily accounted for. The Father having something to say to His offspring provides a language with which to say it. No principle of law, or natural selection suffices to account for the fact, that the material universe is a complex analogon of thought, emotion, character.

The universe is one. The same laws of life prevail, with variations according to environment, in all worlds. The same laws of thought, the same moral and ethical laws prevail. The universe is, morally speaking, one body, and the health of each member is important to the health of all. If one faintest star in the galaxy be invaded by selfishness and sufferings, the whole creation groans with it. Nature says many things which men have not yet heard her say. Take pains for each other, as I take pains for you, is her deepest lesson. The chiming spheres chant on, but our dull ears scarce catch the rhythmic vibrations. Out of the belfries of Heaven come every quarter of an hour, every minute indeed, phrases of quainter, more chromatic harmony than the nocturnal chimes of Anvers.

Hush, delirious world! Hush and listen!

THE AMERICAN ART STUDENT IN PARIS.

(With Illustrations.)

ALICE FESSENDEN PETERSON.

New England Magazine, Boston, August.

THE American begins his career as a student of painting in Paris at Julian's famous school, 48 Rue du Faubourg St. Denis, in the male branch of which there are two divisions, one under Lefebvre and Benjamin Constant, the other under Bougereau and Fleury. The student chooses his division and is installed in the *atelier* belonging to it. The *atelier* is visited by professors twice a week. Its affairs are managed by the students themselves under a *massier* or leader of their own choosing. Once a month the students in the *atelier* may compete among themselves by executing a *concours esquisse* or competition sketch. This competition is a preliminary of the *concours* proper, which is the grand contest between all the male and female students of the school. The competitors in this grand contest draw from life, and the winner receives a medal and a prize of a hundred francs. Such, in brief, is the routine of the school prior to the opening of the *Salon* in the *Palais de l'Industrie*, which is the crowning event of the art year, and is eagerly anticipated by the student ambitious to exhibit a picture.

The pictures entered for exhibition are sent to the *Salon* between the fifth and the fourteenth of March. The last day of entry, being virtually the end of the long term at the school, is a sort of fête day for the students, and they repair in a body to the *Palais*, stationing themselves outside or just within the entrance, and giving vent to their gay spirits in shouts, songs, laughter, practical jokes and other boisterous merriment, of which only toil-released students are capable.

Of the thousands of pictures sent annually to the *Salon*, about two thousand five hundred are accepted by the jury, and numbered 1, 2 or 3—or not numbered at all. Number 1 is given to the place of honor "upon the line," that is, on a line with the eye, where it can be seen to best advantage; number 2 is the next above, number 3 is still higher, and those pictures which receive no number are "skyed"—an expression which explains itself. The verdict of the jury is awaited with fear and trembling by many a student who has perhaps submitted his first picture. A list of the names of those who are "in" is sent to M. Julian each day. It is read

by him to the students amid great excitement, and the reading is followed by congratulations and condolences. The day before the *Salon* is thrown open to the public, is called "Varnishing Day," because it is the day on which exhibitors are allowed to give finishing touches to their work. This is the great day of the *Salon* for the Parisian world of fashion, which dons its best attire and avails itself of the opportunity to take a "private view" of the exhibition. It is also a momentous day for the young artist who, finding himself enrolled for the first time among the exhibitors in the *Salon*, makes an anxious search for his picture to see whether it has been "skied" or placed on "the line," whether its position "kills" or displays it to advantage. The evening of this day is celebrated by successful students with vigorous festivities which last till the small hours of the night.

After a few weeks comes the close of the *Salon*, which is the signal for a practical desertion of the city by the students. Those who are to have another term at the school go to Normandy, Holland, or some other adjacent place, to sketch or to enjoy summer relaxation. Those who have finished their course of study depart for their respective homes, Americans for America, carrying with them a store of pleasant and stimulating memories of student life in Paris.

AN EQUATION OF POWER.

E. A. ROBERTSON.

Christian Educator, Cincinnati, July.

ONE of the great problems demanding solution at the hands of our government is the problem of illiteracy.

There should be "an equation of power." In the City of New York, the unknown factors are its vicious and degraded classes—its unassimilated foreign population—its almost invisible Catholic element, which constitutes nineteen-twentieths of its illiteracy.

Yet the state of affairs in the South renders the problem particularly difficult. By the census of 1880, six millions of the sixteen millions of school age did not attend the public schools.

Two millions of legal voters, of whom nine hundred thousand were whites, and eleven hundred thousand colored, could not write their names. In North Carolina, South Carolina, Georgia, Alabama and Louisiana, more than half the voters cannot read their ballots.

In the sixteen States in which the colored people are chiefly to be found, eighty per cent. of the colored and thirty per cent. of the white population are illiterate. In Kentucky there are more white than colored illiterates.

There were more illiterates in the South in 1880 than in 1870; more now than then. The growth of population has outstripped the growth of schools. The white race doubles every thirty years, the colored race every twenty years.

Again. The sixteen States of the South represent three-fourths of a majority in the Electoral College, more than two-thirds of a majority in the House of Representatives, and eight-ninths of a majority in the Senate of the United States. The illiteracy of the South plus the per cent. of its intelligent voters would elect seventy-four per cent. of a President.

We have but to follow the logic of these frigid facts to discover the inevitable—the time when there will be pouring in upon us the vast hordes of the Goths and Vandals of illiteracy; when the Christian intelligence of this nation shall be compelled to bow the suppliant knee to the powers that be, and be aroused to the fact that since majorities rule "might makes right."

It is conceded that there are difficulties and dangers lying about the proper method of distributing the funds appropriated. Difficulties and dangers will environ this humane and protective measure as they have others of kindred nature. It

is charged that the Blair Bill is unconstitutional. Says a good authority: "Through every Administration, by every party, by every statesman, down to the present period, National encouragement of education, in some form or other, has been approved and sustained." The unquestioned practice of this policy from 1787 to 1890 is sufficient to prove the Constitutionality of a measure. Says the same authority: "If it were constitutional to give the colored man a ballot, it is surely constitutional to enable him to use it."

It is, within qualifications, true that an individual succeeds best in proportion as he depends upon himself, but the sentiments favoring education in most localities of the dark belt of illiteracy, is not strong enough to support those who are struggling to support a common school system.

The principle that would authorize and prompt the parent to counsel and guide a child in its ignorance and weakness, would authorize and prompt the national government to aid generously the struggling State or Territory. There is no undue assumption in the Nation's taking the measures necessary to plant a school-house in every precinct.

MEDICAL EDUCATION.

FRANCIS DELAFIELD, M. D., LL.D., PROFESSOR IN THE COLLEGE OF PHYSICIANS AND SURGEONS, NEW YORK.

New Englander and Yale Review, New Haven, August.

IN the United States everything in medical education is still unsettled. There are medical colleges which are partly endowed, and others conducted on the old joint-stock principle. There are colleges with long courses and colleges with short courses; colleges with professors of all sorts of degrees of competence; colleges which require some preliminary education, and colleges which admit any one; colleges which exact strict examination, and colleges which graduate anybody.

Now looking at things as they are, and not as they might be—as they are in this country, and not as they are in other countries—what is the best the medical colleges and those belonging to them can do?

What we can do will depend, in the first place, on the material furnished to us, out of which we are to make doctors. We have a right to demand that this material should be, at least, a possible one. We do not want men who have failed in other occupations, and turn to medicine as a last resort; nor men so old that the time of learning has passed by; nor men so without mental training that most of their college course is spent in learning how to learn; nor men so poor that they have not the time to study their profession. We want men who begin to study medicine at about the age of twenty years, with a liberal education, and with sufficient means to devote their whole time for six years to the study of medicine, and to nothing else.

The efficiency of the medical colleges depends, in the second place, on the community at large. If the community wishes to have good doctors, it must help make them. The colleges cannot furnish satisfactory physicians without a sufficient plant, which means buildings, apparatus, laboratories, and hospitals with funds to maintain them, nor without good professors adequately paid. All this means endowments, not of thousands, but of millions of dollars.

Medical schools need also the support of the medical profession. It must discourage the formation of new, unendowed, and inefficient colleges. It must throw the weight of its influence in favor of the colleges which provide the best instruction, the longest courses, and the most rigid examinations. There is no reason why good schools should not be carried on in the smaller cities. But a college without hospitals, or dispensaries for clinical instruction, without dissecting rooms or laboratories, without money to pay its professors, has no right to existence, and should be closed.

A considerable portion of the time in the undergraduate

course must be devoted to the study of three subjects—chemistry, physiology, and anatomy.

As regards chemistry, the most important things are a good laboratory and an instructor who knows how to adapt his teaching to the needs of the future practitioner.

The chair of physiology is the hardest to fill in an American school, and yet no chair is more important. Perhaps no one thing contributes so much to needless and foolish medication as ignorance of physiology.

Anatomy has always been recognized as one of the most important subjects. There is no reason why students should not acquire a good practical knowledge of anatomy during their undergraduate course.

Modern surgery is the branch of our profession in which the greatest advances have been made—advances so great that they can be realized by those only who have witnessed their development. Success or failure now depends wholly on the surgeon himself—on his skill in diagnosis, his judgment, his manual dexterity, and his cleanliness. If life or limb is saved, he knows that he has saved it; if it is lost, he knows that he has lost it.

When we turn to medicine, the picture changes; there is no longer certain knowledge, or unanimity of opinion. The diagnosis of medical diseases is often difficult, sometimes impossible. Of the causation of disease we know but little. There are some diseases which we can prevent, there are many more against which we are powerless. We have every year at our disposal more drugs, we know more definitely what drugs can do, but we have no new specifics for disease. We no more have antidotes against pneumonia or typhoid fever than we had one hundred years ago.

But yet we are not standing still. We are learning not to try to cure diseases for which there are no specifics, but rather to help the patient to bear them, and to get well of them. We are learning to prefer many other plans of treatment to the use of drugs. We draw off drop-sies, we open abscesses, we wash the stomach, we use massage and graduated exercise, we employ cold baths and hot baths, we regulate the diet and mode of life, and call climate and travel to our aid.

The very difficulties which attend the practice of medicine, the obstacles still to be overcome, the great truths which yet await the discoverer, give to its pursuit a fascination which once felt endures through life.

DOMESTIC INFELICITY OF LITERARY WOMEN.

MARION HARLAND.

The Arena, Boston, August.

THE conviction that out of one material cannot be wrought learned or literary women, and good wives, mothers, and housekeepers, may not be of oneness with truth, but it prevails; nor is the sentiment confined to the brutish illiterate. The conclusion of the rank and file of masculine thinkers and unthinking women, that she whose "mind to her a kingdom is," must of need neglect the weightier matters of home affections and homely duties, may be as illogical as to argue that because a woman has a pretty hand she must have an ugly foot—but the delusion holds its own, and the unreason is too common to be ignored.

There is a much quoted saying of a college president, that a university graduate can plough nearer to a stump without hitting it than an unlearned laborer. Why then does a knowledge of the calculus, or the ability to write clearly and forcibly, hamper the woman who must season salads and sweep rooms?

Men like their chosen professions. A woman *loves* hers; infuses it with her personality, and holding it to her heart minimizes everything else. The production is hers, soul of her soul. The throes that gave it birth belong to the mother side of her nature—the side of which she never loses consciousness. The

passion of maternity that made Miss Ferris's Mrs. Fairbairn, after becoming a mother, cease to be anything else, accounts for more with the literary woman than she or her censors suspect. The slave of society has not so much excuse for neglecting household duties as the pen-wright. In the author's sight it is more important to her kind that she write the poem which will elevate other souls, or the essay that may right a wrong, than that the pie-crust should be flaky or John's socks artistically darned.

Yet John likes flaky pastry, and to have socks and linen looked after in his mother's way. Still, if the truth were told, it would appear that a surfeit of the monotony of housewifely homilies impelled him to admiration of the clever woman he afterward learned to love. But maturer manhood brings a hankering after more savory flesh-pots than Bridget produces, while Hypatia nurses a fine frenzy in the locked sanctum above-stairs. Poetry is estimable in its way, and Hypatia a glorious creation in hers, to whom he feels constrained to apologize for naming buttons, or a rip in his pocket. But if clear *consommé* and a high order of intellect were not incompatible, John would be a much happier man.

A woman must be not only broad in mind, but deep and tender in feeling, before she can content herself to spread cement as well as to carve stone. It is a horrible surprise to learn that her husband cannot live by her intellect alone, whereas as a lover he swore that it was victuals and drink to his whole being; and she reads, in his apparent contempt for the products of her mind-kingdom, disloyalty to herself as his spouse. By giving diligent study to her specimen of *genus homo*, she will learn that her hungry John is inwardly as savagely impatient of brilliant epigram and unanswerable logic when dinner is late or badly cooked, as Irish Mick, who in like circumstances caresses his "woman" with a club; and her tired John as incapable of appreciating a sonnet as if he had never learned to read. More "cases of incompatibility" grow out of non-recognition of these simple facts than husbands, wives and divorce courts dream of.

Furthermore, the husband, however noble, fond, and generous, is fatally apt to love his wife less when he sees her tower above and overshadow him. To him she is a part, and a secondary division of himself, and her overgrowth an excrescence. Precedent and native aggressiveness have begotten in man this sort of absorption that is satisfied with nothing in his wife that he does not originate, regulate and pervade; and yet he may be educated and refined, and in most things follow justice, and incline to mercy. The wedded woman-author, realizing that the development of her intellectual powers is producing envy and spite in the mind of her husband, may try to curb her inclinations, and shape her tastes to his decree. Perhaps she may succeed, if a gradual lowering of the whole nature be success; but more often nature and reason burst bonds, and the nobler of the two outstrips the other, until the term "wedded pair" becomes a bitter sarcasm.

The assertion that literary women are, as a class, ill-regulated as to nerve and temper is not true. In physique, longevity, vivacity and endurance, the literary workers of this country compare most favorably with their sisters who confine themselves to the bounds of authorized "feminine pursuits."

There are husbands—and not a few of them—strong, true, brave, and good enough to be allied to women of genius without the risk of heart-break to one, and life-wreck to both:—husbands whose proud appreciation of the laurels won by wives is sweeter far to the winners than all the far-off praise of the nations.

For such as these, let literary women bless God, and ask for strength to show to the world what manner of wives and homes these men deserve and have;—homes which weaker women, seeing, may take heart again and imitate, for the glory of the sex and the redemption of humanity.

SCIENTIFIC.

MAN'S PLACE IN NATURE.

EDWARD BURGESS.

Universalist Quarterly, Boston, July.

THE universal belief has prevailed until quite recent times that man's place in nature was separate and distinct from all other organic forms. He was a special creation, made distinct and perfect in the image of the Creator. But from the day Darwin's "Origin of Species" appeared, the special creation theory was at an end—not that it immediately disappeared, or is even now entirely dropped, for beliefs so long rooted as that cannot be dislodged in a day—but it was plain that a theory which had so little reason to support it, could not, by Darwin's own law of the survival of the fittest, long withstand the competition of one which was addressed to the reason and the understanding, and which accounted for the endless variety of nature by laws to be seen in actual operation to-day.

In that book, man was barely mentioned in a few closing words; but a general recognition of the universality of law rendered it evident, that the question of man's origin was involved in the truth or fallacy of the new doctrine, and the battle between the scientists and the theologians was fought out before the appearance of Darwin's second book, "The Descent of Man," ten years later.

The problem of man's origin lies at the very basis of our enquiry into his place in nature. The belief in a special creation makes the study of him profitless and idle; more than this it offers nothing but discouragement to the human race. The other opens out boundless fields which we can safely enter, with the cheering prospect that patient investigation may result in some discovery, which will help the human race in their toilsome struggle toward something better.

For, see, according to the special creation theory, the position we occupy towards our first parents. They were created perfect, without blemish of any sort, either of mind or body, but unfortunately fell from their high estate, entailing upon their descendants all those miseries which have since afflicted the human race. Man, then, is compelled to look back to an ancestry which embodies the ideals of human perfection, and from which, even at this distant day, with all his aspirations and struggles to return to that happy state, he is still removed by a hopeless distance. His march, therefore, is not forward, but backward. Besides assuming original perfection to be true he cannot but feel a sense of injustice, that he was degraded without sufficient cause, and that to send man into the depths, through which he has ever since been wandering, upon so slight a provocation, is certainly repugnant to human ideas of justice, imperfect as those ideas may be. This belief operates as a perpetual clog and discouragement to the human race. The other theory on the contrary begins with man upon a low plane of life, and gradually advances him by successive stages, until he stands now far in advance of his early progenitors, and with limitless prospects of still further growth—this theory acts as a perpetual spur to exertion, and seems certain to carry the race forward beyond the possibility of retrogression. Once established that he is a part of nature, and amenable to laws that affect other organisms besides his own, and then every fresh acquisition of knowledge may be made, in a greater or less degree, to contribute to his welfare. With this for our starting point, it is simply impossible to dissociate man from his earthly environment and read his history aright. With this key see how much light is thrown upon one leading fact in human history, the devotion of so much of the energies of the race to war.

Look into the world of nature and see what is going on there! War is its normal condition. The terrific struggle for

existence renders this an inevitable necessity. The conflict is incessant and pitiless. Man inherits the same tendency, because he too is amenable to the same laws and subjected to the same imperious necessities. That which separates man to-day so widely from the animal kingdom is his *intelligence*. As soon as that began to appear, natural selection seized upon it with unerring precision as the vital test, and the struggle then was transferred from the body to the brain, as the seat of mind, and has been waged upon this ground ever since.

The progress of humanity is secured by the law of harmonious adaptation to environment, material and social. In this progress religion must play an important part. It answers to certain imperishable needs of man's nature, and cannot be destroyed. But it must, like all else, obey the law of evolution. A religion of omens and incantations, a religion in which terror is a principal element, is repugnant to us. It is out of harmony with that principle of sympathy and love, upon which the growth of humanity will in the future so largely depend.

CENTERS OF IDEATION IN THE BRAIN.

BERNARD HOLLANDER.

Popular Science Monthly, New York, August.

SCIENTIFIC men generally think Gall's theory of phrenology exploded, because Sir William Hamilton and Flourens appeared to disprove it. But we know since 1870 that the doctrines of these two men are equally valueless, for Flourens taught that the whole brain acted as an organ of mind, and not, as we know now, that special parts of the brain have separate functions; while Sir William Hamilton thought it impossible to form a system on the supposed parallelism of brain and mind. Whatever may be thought of the phrenological system, Gall's fundamental observations were certainly correct. I take it for granted:

1. That all mind-manifestation is dependent on brain matter.
2. That the various elements of the mind have distinct seats in the brain, which, however, have not been, as yet, determined.
3. That the recent researches by physiological experimenters and pathological investigators—which have resulted in defining distinct regions for motion and sensation—established the physiological correlative of psychological actions.

By applying galvanic currents to definite portions of the brain, or by destroying certain areas, physiological experimenters cause movements of certain limbs and muscles. In itself the distribution of motor areas in the brain would be of little value to the psychologist, except that it proves to him the plurality of functions of the brain. When, however, we observe that the movements caused by excitation form the physical parallel of a mental action, we may arrive at the physiological function of a certain portion of brain, by reducing the various faculties of mind to their elements, and watching their physical expression.

There is but one way to arrive at the demonstration of centers of ideation.

We must observe the physical expression of our thoughts and feelings in their manifestation. We must also take the limbs and muscles which are affected by definite motions, and see on what occasions they are made move by central excitation.

For example. The outward sign of a joyful motion is a drawing up of the corners of the mouth. This elevation of the angles of the mouth is the muscular action going parallel with the emotion of joy. The excitation of the nerve center causes the muscles to act. There is but one definite area from which the elevator muscles can be made act, therefore joyful emotions must take their start from this center.

I do not say that it is the function of this center to produce an emotion of joy; I merely note that all pleasurable emo-

tions produce a nerve current which takes its start in this region. Ferrier's experiments on monkeys on the anterior and inner aspect of the *uncinate gyrus* had the effect of torsion of the lip and semiclosure of the nostril on the same side, as when the interior of the nostril is irritated by some pungent odor. The same experiment was tried on monkeys, cats, dogs and rabbits, and was in every case attended with the same effects. This reaction to the stimulation of a definite point of the brain is precisely the same as is induced in these animals by the direct application of some strong or disagreeable odor to the nostril, and is evidently the outward or associated expression of excited olfactory sensation.

Ferrier proves the tip of the lower temporal convolutions to be the gustatory center, and even Hitzig, who is not always flattering to Fourier, delights in noting this discovery, but this center was known and correctly localized by the early phrenologists. Many claimed the discovery, but the editors of the Edinburgh phrenological journal awarded the honor to Dr. Hoppe, of Copenhagen.

Prof. Ferrier, when experimenting on dogs or other animals, on a portion of brain corresponding to "the ascending frontal convolution at the base of the superior frontal" in the human brain, found elevation of shoulder and extension forward of the opposite fore limb, or flexion of the fore arm and paw.

According to Darwin, raising of the shoulders—sometimes accompanied by extension of the arms—is a sign of non-resistance, patience, submission. This is the region in which the old phrenologists located the organ of veneration. Gall was evidently sensible of the importance that the study of the physical expressions of our emotions will play some day, and we have been expecting that this study of the physical parallel to our mental operations will furnish new evidence for his or any other system built upon the parallelism of brain and mind. Pathognomy, says Gall, has its fixed and immovable laws whether we apply it to man or animals. It is the universal language of all nations and of all animals.

No one now disputes the fact that there are brain centers of ideation; the only question is as to their localization.

A NATURALIST'S RAMBLES IN CEYLON.

H. HENSOLDT.

American Naturalist, Philadelphia, August.

LOOKING at the position of Ceylon on the map, one would naturally conclude that the island was once connected with the main land of India. Such was indeed the opinion held by geologists till comparatively recent years. It was taken for granted that Ceylon had been separated from the peninsula either through the agency of currents or partial submersion. Modern investigations have disproved this. It is now tolerably certain that Ceylon never was connected with India, but is one of the few remaining vestiges of a huge continent which stretched in almost boundless expansion to the south, far beyond the equator, into the distant regions of the Pacific. The formation is essentially Archæan. There is an almost total absence of any of the fossiliferous strata of the more recent periods, and an entire absence of Tertiary rock. Now most of the continent of Southern India consists of recent rocks, and it would seem that at the commencement of the Tertiary period, the greater part of the peninsula was still covered by the sea, but that in the south a great continent extended eastward and westward, connected Malacca with Arabia. The Himalayan range then existed only as a chain of islands, and with its elevation, along with the great plains of Siberia and Tartary, the huge continent between the tropics underwent a corresponding depression. The continent, in all probability, once connected the distant islands of Ceylon, Sumatra, and Madagascar.

In Ceylon we find about thirty-eight species of birds which are unknown in continental India. But these very birds occur in Sumatra, Borneo, and others of the Sunda Islands. The insects of Ceylon are more closely related to those of the Malay Archipelago than to those of India. The elephant of Ceylon is not identical with that of India, but presents characteristics which are also possessed by that of Sumatra. According to a Singhalese tradition, Ceylon in a very remote past formed part of a huge continent which connected Africa with China.

The Singhalese, who constitute eighty per cent. of the population of Ceylon, have resided on that island for at least three thousand years. Like the Hindoos, they have, on an average, beautiful and expressive faces, well proportioned bodies, and surprisingly small hands and feet. They are Aryans, a branch of that great Indo-Germanic race from which, as modern ethnology and comparative philology have clearly shown, most of the European races are derived. Sanscrit—that wonderful language of the ancient Hindoos—holds the key of many a puzzling mystery. In that language—embalmed, as it were, like mummies in an Egyptian tomb, and shrouded in mystery—lay the history of the origin of numberless races, including those from which we have sprung, until modern philologists began to pierce the gloom, and a Max Müller arose and threw the electric beam of his genius into the ancient manuscripts of the Brahmins, into the Rig Veda, and the Ramayana.

The Singhalese have been Buddhists for the last two thousand years; for the teachings of the great Hindoo philosopher were generally accepted by the people already about five hundred years before our era, and the island is even now regarded as the headquarters of Buddhism. According to the Pali manuscripts, Buddha came personally to Ceylon about 550 B. C., and when he felt his end approaching he gave instructions for his cremation, and for a careful search of the ashes for some relic of him. All that was found was a single tooth. A magnificent temple—"Maligawa Dalada" (temple of the tooth)—was specially erected. This is still one of the wonders of the island, and attracts pilgrims from far and near.

RELIGIOUS.

FRANCE AND RELIGIOUS LIBERALISM.

L. GILARD.

Unitarian Review, Boston, August.

THE overthrow of Boulangerism in France and the birth of a constitutional right wing in the parliament of the nation, bear witness to the strength of the Republic. There is another fact which bears still more witness to the force of the general growing conviction that the Republic is unassailable. That is the altered attitude of the Catholic Bishops towards our government and its chief constituted organs. Some of the high dignitaries of the church in their ecclesiastical charges, and many more in their addresses to President Carnot, during his recent travels in various parts of France, have made professions of loyalty which imply or even expressly declare an equal allegiance on the one hand to the Church of God and, on the other, to the country and the government it has freely given itself. The Catholic clergy remain the great enemy of freedom in France as everywhere else; war with the liberal spirit is in their hearts, while peace with the Republic is on their lips. But they see the necessity of pursuing this war on republican ground, and from a position inside the State, not outside, and openly hostile.

So these declarations are a pregnant fact. They amount to a recognition by these shrewd judges, that the Republic is a success, and of no transient character.

There are also facts to justify the expectation I expressed last year, that politics will become less absorbing, and be replaced by an interest in moral culture. The French youth, as a rule,

have kept in opposition to social order and religion. For the first time they have lately, as a body, exhibited themselves in a new and better light. When Caesarism appeared terrible, they soon made it clear, that they, at least, had profited by the lessons of the *année terrible*. The students of Paris and the large university towns sided resolutely with the republican party. In the struggle against the followers of our discarded dynasties, and the Boulangerist rabble, they contributed their suffrage, subscriptions, speeches, lectures and, occasionally, fists and sticks.

The change discernible in the French youth is said to reach farther than political matters. They have what is termed a mystical disposition and a mystical turn of mind, and especially relish those teachers whose works betray deep interest in serious thinking and religious questions. Whatever may come of it, it creates for French Protestants new expectations and duties.

An event which profoundly moved our Protestant public opinion, was the opening lecture by Prof. A. Sabatier in his annual course on the Dogmatics of the Reformation in the Protestant Theological Faculty of Paris. M. Sabatier is accounted orthodox and generally regarded as the foremost man of his party; he is synodical, and proclaims in the beginning of his lecture and, *passim*, the necessity of confessions of faith for Churches; but the very title of his address, "On the inner life of Dogmas and their power of evolution," is sufficient to express its main idea, and the interesting state of mind which it reflects.

The professor started out by defining dogmas as the permanent and progressive endeavor of the religious consciousness, searching after a rational account of its own contents, and the address throughout was characterized by the broadest liberalism.

"The conception of the early system of Christianity incorporated in Grecian logic and metaphysic, fitted the Greek and Roman world, and therefore it triumphed; but it does not fit us, because of three great deeply intellectual revolutions which have separated us from antiquity and changed for us both the inner and outer worlds. The first of these, the religious revolution of the sixteenth century, the second, the scientific transformation wrought by such men as Copernicus, Kepler, Newton, Galileo and Laplace, the third, the creation of the modern method of historical criticism. "How then," asked Sabatier, "is it possible to keep unchanged those dogmas, in which we see mixed and entangled the obsolete notions belonging to the primitive cosmography and history of antiquity?"

It is hard to perceive what orthodox spirit and belief can be left in this representative man of our new orthodoxy; but M. Sabatier with his moderation has managed to avoid the major excommunication, which has often been hurled at less grievous offenders. The so-called "orthodox majority" fears to assail him, perhaps because its faith in its majority is feeble. The Parisian Professor certainly carries with him a large fraction of our synodical clergy.

SATAN: HIS CHARACTER AND OPERATIONS.

E. C. MURRAY.

Presbyterian Quarterly, Chester, S. C., July.

MEN'S conceptions of Satan have been as diverse as their ideas of sin. That grotesque creature of mediæval superstition, a thing of horns and hoof and tail; the sublime creation of Milton, and the Satan of Robert Montgomery's poem, whom Macaulay describes as "a respectable and pious gentleman, whose principal fault is that he is something of a twaddle, and far too liberal of his good advice"—all these have nothing in common but a name. Any true conception of the Devil's character and modes of operation must be derived

solely from a faithful study of them as revealed in the Scriptures. The result of such study I shall now give.

I. THE CHARACTER OF SATAN.

1. *He is totally depraved.* The names and titles by which he is designated indicate this. He is Beelzebub, "the prince of unclean spirits"; Satan; Apollyon, the destroyer, who "walketh about as a roaring lion seeking whom he may devour."

2. *He possesses vast intellectual powers.* Sin is a poison which weakens and perverts the mental faculties, but does not destroy them. Under its pernicious influence as Satan is, with all his splendid powers impaired, he is yet as immeasurably superior to man, intellectually, as man is to the brute.

3. *He is subtle.* He is "that old serpent which deceiveth the whole world"; who "beguiled Eve through his subtlety, corrupting her from the simplicity" of her first faith.

4. *He is false.* He is a "lying spirit." "He abideth not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it."

5. *He is malicious.* His chief delight is to make all other creatures as wicked and as miserable as himself. He seduced a whole race of holy and happy beings, involved them in guilt and woe, and has ever since relentlessly pursued them with a course of systematic cruelty.

II. THE OPERATIONS OF SATAN.

These operations are inscrutable in their mode. We know not how one spirit can act upon another. Satan and his subordinates being creatures, their power and influence are not infinite. These can be exerted only so far as the Almighty Sovereign of the universe permits, as in the case of Job.

1. *Satan's influence over unregenerate sinners.* Among these his power is almost absolute; he is "the prince of this world"; the unregenerate are his slaves; he is the strong man who holds complete possession of their souls until a stronger binds him and despoils him of his goods. Satan makes good use of his servants in his war against the church. Oftentimes he organizes them and incites them to a combined attack. The ancient and modern philosophical and scientific schools of infidelity, Mohammedanism, the Papacy, and Mormonism, are some of the big battalions, which he has successfully hurled against the strongholds of Zion and by which he hopes to crush her.

2. *His operations against the Church.* His favorite scheme is to foster heresies, seditions and immoralities within the church herself, and thus to undermine her very foundation. He introduces "false apostles, deceitful workers, transforming themselves into the apostles of Christ"; he is often himself a lying spirit in the mouth of these; through them he corrupts the pure doctrines of Christ, and substitutes that wisdom which is "earthly, sensual, devilish."

Satan's masterpiece in these respects is the Papacy. That grand monument of his consummate genius has been the work of ages, and now probably we have seen it in its perfection. Here you have "that man of sin revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is (practically) God; whose coming is after the working of Satan with all power and signs and lying wonders and with all deceivable ness of unrighteousness." Is it not "the dragon which gave the beast his power, and his seat and great authority"? And do not the deluded papists really "worship the dragon which gave power to the beast"?

3. *His operations against individual believers.* No organization is too great, no person too humble, to escape his invidious plots and furious onslaughts. The tempter provokes us to repine, to murmur, to rebel against our loving Father and gracious King. Sometimes we can almost hear his voice whispering his blasphemies in our ears.

RECENT RESEARCHES INTO BIBLE LANDS.

PROF. GEO. H. SCHODDE.

Homiletic Review, New York, August.

THE geographical position and history of Palestine were such, that its people came into contact with all the leading nations of antiquity. Not only with such smaller people as the Edomites, Moabites and Philistines, but also with the powerful Egyptians, Assyrians, Babylonians and Persians, was the fate of Israel often bound up. In these lands, too, Biblical investigations have been reaping rich and ever richer harvests.

Not the least is this the case in Egypt, the land of archaeological surprises. While it is true that with a single exception, and even that of doubtful character, the hieroglyphs do not contain any direct reference to the Israelites and their sojourn in Egypt, yet these same records, in everything that they give concerning the old customs and manners of the Egyptians, agree with and even confirm to the smallest minutiae the Egyptian historical data and background of Genesis and Exodus. The researches of Egyptology have not only an apologetic value, but have also contributed positively to the interpretation of a number of points. The further these investigations have been pushed, the more it appears that where Herodotus and other historians do not agree with the Biblical accounts of Egypt, the native records of the latter prove the correctness of these accounts. Just within recent months have these investigations contributed valued material. We refer not so much to the rediscovery by M. Naville of the great storehouses built by the Israelites in Goshen, of which mention is made in the opening chapters of Exodus, as to the wonderful discovery at Tell-el-Armana of scores and scores of tablets, covered with cuneiform inscriptions, which show that fifteen hundred years before Christ, there was an active literary movement in Western Asia and Egypt, and that extensive correspondence was carried on throughout the whole region. Professor Sayce has made a special study of these tablets, and according to his statements we learn that in the fifteenth century before Christ—a century before the exodus—active literary intercourse was carried on throughout the civilized world of Western Asia, between Babylonia and Egypt and the smaller States of Palestine, Syria, Mesopotamia, and East Cappadocia. This intercourse was carried on by means of the Babylonian language and script, and demonstrates that Babylonian was the language of culture and diplomacy all over the civilized east. Sayce says that Kirjath-Sepher signifies Book-town, and it is assumed that this was the seat of a famous library.

The existence of a literature at such an early period, has received a wonderful confirmation in the inscriptions found by Dr. Edward Glazer last year in Southern Arabia. He gathered 1,031 of these, and they are revealing a new world of Biblical history. It appears that as early as almost two thousand years before Christ, a kingdom was established under Jewish influence in Southern Arabia. The bearing of these discoveries on Biblical discussion is apparent. For decades it has been the favorite view of neological critics, that the traditional views of an early literature in Israel, dating back to the days of Moses, must be given up for want of evidence; and here we have a wealth of evidence, that over the whole period intervening between the age of the patriarchs and Moses, there existed an active literary movement throughout the whole length and breadth of the land in which Israel moved and lived. The data thus furnished by the tiles of Egypt and the rocks of Arabia are cold facts, before which subjective rationalizing must hush.

Another of the most gratifying and remarkable finds in this line of research has been the actual re-discovery of a once powerful Oriental and Biblical people, the Hittites, of whom nearly all traces had been lost in secular literature. It is now

known, that the Hittites were a strong people on the borders of Babylon as far back as twenty-four hundred years before Christ.

Ancient Babylon and Nineveh have proved regular storehouses for the Bible student. Literally tens of thousands of cuneiform inscriptions have been unearthed. A whole library has been discovered in the palace of Assurbanipal, including two epic poems. In one of these, of which the Biblical Nimrod is the hero, there are found accounts of the creation and the flood which have a remarkable similarity to those of the Bible.

In spite of radical critics, the tendency of this whole field of research, as of all modern Oriental research, has been to confirm and strengthen the Biblical records.

MISCELLANEOUS.

AMERICAN INFLUENCE IN CHINA.

HON. JOHN RUSSELL YOUNG.

North American Review, New York, August.

THE declaration attributed to His Excellency, Li Hung Chang, the Premier of the Chinese Cabinet, to the effect that his Government contemplates retaliation upon Americans in China, because of our legislation restricting the immigration of Chinese laborers to California, I should accept with considerable reserve. The Premier must know, that a course of reprisals towards Americans would be impossible in China. Most of the Americans in Peking are under the protection of international law, and if there were apprehensions as to Chinese good-will, they could easily go to Chefoo or Shanghai, and be near their own men-of-war.

The open ports are concessions wherein the authority of China has no municipal recognition. These ports are under the constant supervision of men-of-war. The missionaries of the interior might be disturbed, but the first note of danger would send them to the shelter of the open ports.

No measure of retaliation could be applied to Americans in China that did not apply to other nationalities. We have restricted Chinese immigration, but this has been done by Russia in Asia, and by England in many of her colonies.

There could be no retaliation that did not begin with the suspension of diplomatic relations between China and the United States, and the denunciation of existing treaties. Unless these relations were abrogated, "the most favored nation clause" in our treaty would secure to Americans every right given to others. This extreme measure would be grave indeed, and I should hesitate to believe that it has ever been seriously considered by the Peking government.

As to business retaliation, boycotting and so on; the fine business instinct of the Chinese will not be disturbed by diplomatic emotions in Washington or Peking, if money is to be made out of the Americans.

I should, furthermore, say that any such policy as is attributed to the Chinese Premier would be repugnant to China. The Chinese are not an aggressive people. They detest war, and teach their children to look upon war as in no sense a holy calling. They have not, because of the dense ignorance of their heathenism, awakened to the dignity of that beautiful thought which will come to them with the Beatitudes and the Psalms of David, that man's chief aim is to cut the throat of man, that the consummation of our noblest civilization is to be found in armaments; the burden of stupendous debts; a geography strewn with battle-fields; a history little more than chronicles of desolation and rapine.

We hold toward China a unique relation. The youngest of the civilizations is divided by a summer sea from the oldest. The laws of nature would seem to draw the keen-witted, thrifty millions of over-populated China to the hungry acres

of the United States. But for the policy of the United States and British America, this would be the result, making the American continent once more the home of the Mongolian to the ultimate elimination of other races.

That policy is no longer in debate. It is in our own hands. No measure of restriction could be too comprehensive for China, which would aid rather than retard our efforts in that direction. The Chinese Government has no interest in the matter. I could not learn that a Chinese laborer ever emigrated from a Chinese port to the United States, or that the Chinese Government ever contemplated such emigration, except to prevent it. The Chinese who come to this country are British subjects, river dwellers and residents of Hong Kong; their immigration is a British commercial interest. All the literature of invective and remonstrance comes from English sources, as an expression of disappointment at the threatened destruction of the valuable coolie trade.

American influence in China was not the work of a day, nor the inspiration of any political party or administration. It began with the subtle genius of Caleb Cushing, our first Minister to China, and was extended by Alexander Everett, Humphrey Marshall, Robert McLane, William B. Reed, the illustrious Burlingame, Governor Low of California, Seward, and Angell, and Dr. Williams.

American policy was based on American honor. We could have no quarrel with China—no purposes of territorial aggrandizement. It is our policy, I may say the law of the commercial existence of our Pacific empire, that the autonomy of China and Japan should be maintained. Therefore China, as was shown during her war with France, leaned upon the United States, and took her guidance, even in matters leading to peace or war.

STANLEY IN GERMAN EYES.

EDITORIAL.

Allgemeine Zeitung, Munich, July.

THE evident design of the author of "In Darkest Africa" is that his book shall not merely prove entertaining and instructive, but also enlighten public opinion in respect of himself, Emin, Casati, P. Schynse and other personages, on all of whom the public is invited to pronounce judgment. For himself he makes the coolest pretensions that ever an author ventured on, but towards all others he assumes at once the attitude of both prosecutor and judge, evidencing through all his fine words a measure of hatred and desire to disparage, if not to work irreparable injury. There is something problematical about the book. It produces a mixed impression which some people will find very alluring. We oscillate between our admiration of the practical capacity of the man, and loathing for the self-glorification, to which he sacrifices every consideration for the credit and good name of others. When Jules Lemaitre in *Figaro* characterized the impression the book produced on him as one of "admiration, aversion, and mistrust," he voiced the sentiments of all non-English readers. The book is written for Englishmen. England and Englishmen are praised *ad nauseam*. Even in England there are unprejudiced people in whom this dense incense will provoke antagonism. The work is not written for them, but for the masses, to whose insular ignorance, and egotism it is well calculated to minister.

The story of the exploit is so well known, that it is only necessary to have in mind at the outset that in this, as in his previous writings, the facts are always presented in the light in which he wishes us to regard them. The object of his mission was political. He was commissioned with three proposals for Emin: to cede his Province to the British East African Company; to make it over to the Congo Free State; or simply to abandon it, and accompany Stanley to the Coast. There was an ivory speculation in connection with these pro-

posals which the future will throw light on. The Company which practically fitted out Stanley's expedition, had the lead in its hand. That they failed in their design is due partly to Stanley's mistake in trusting Tippoo Tib, to the consequent sad loss of the reserve of the expedition in the camp at Banjalja; more perhaps still to Emin's hesitation and delay to fall in with Stanley's proposals. Stanley and his people reached the Albert Lake in reduced circumstances, without the bountiful supplies they were to have brought Emin; in other circumstances they would probably have endeavored to make their way to Wadelai. Emin gave them food and clothing, but his good will did not extend beyond the equatorial Province. On the contrary it provoked enmity and disturbance beyond, the appearance of the rescuing expedition being seemingly inconsistent with their great mission and lofty credentials. The disaffection among Emin's people, who had already shown themselves infected with Mahdist tendencies, spread rapidly, and when at length it was evident that the only course for all was to withdraw, Emin's hesitation, which Stanley attributes to weakness of character, admits of quite another interpretation, when we remember that Stanley was under instructions to exert himself to the utmost to secure Emin's withdrawal.

If the Anglo-German Treaty had been concluded two years ago, the English would not have interested themselves very much for Emin's rescue. If on the other hand Peters had only reached Nganda a year earlier, it is extremely probable that Stanley would have had to withdraw without Emin and Casati.

That Stanley in his speeches and book should have baited the Germans in East Africa and the man whom he rescued, in the way he has done, must be ascribed to a desire to withdraw attention from the failure of his expedition. He could not have foreseen that English statesmen would make capital out of his failures.

Stanley's weaknesses are nowhere so conspicuous as in his efforts to belittle others. Either he starts with flattery to be quickly followed by a blow, or he condemns by silence. Even if Emin displayed irresolution, if he deceived himself as to the fidelity of his officers, or displayed irritability, the facts might have been disclosed with some little consideration for the troubles and difficulties to which he had been subjected. There is nothing in them to justify the oft-repeated effort to hold up his personal peculiarities to ridicule. Such attacks are consistent only with a social and literary culture of a low order, and are as imprudent as they are deficient in good taste. They awaken the very sympathy for Emin they were designed to destroy, and turn the weapon against the hand which grasps it.

STANLEY AND EMIN.

TH. BARTH.

Die Nation, Berlin, July.

STANLEY is just now the lion of the London season, and the most conspicuous man in the United Kingdom. Honors, addresses, diplomas and toasts are rained upon him to such an extent, that the fatigues associated with his banqueting, addresses and speeches are scarcely less trying than many a severe march through the wilderness of the Dark Continent.

And while Stanley, the rescuer, and his work are being elevated to the stars, Emin, the rescued, has quietly struck camp, and returned to the equatorial regions. There is humor in the contrasted positions of the two men, and a survey of the facts suggest the contrast between the entire personalities of Stanley and Emin.

Stanley, in his own way, has taken great pains to understand Emin's character, but he has attained only a very imperfect comprehension of it. He, the strong, resolute Anglo-Saxon, marches like a conqueror, he achieves what he will; he is easily convinced that any opposition he encounters must be

trampled down with force. He comes, sees and conquers, but behind him the waves of barbarism close again. The booty which he secures on his adventurous journeys is essentially the admiration of the world for his daring deeds. His services in the cause of culture and science have no great significance.

In Emin's small, slender frame, on the other hand, dwells a spirit manifesting at once the patience and tenacious purpose of a cultivator, the mildness of a sage, and the contemplative spirit of a philosopher. He remained more than a decade in the post entrusted to him, in the heart of Africa, collected plants and animals, organized a primitive State, and never lost faith in the view that a man can do more with his fellow-men by goodness than by violence, even if they have black skins. There is something fascinating in this unselfish sacrifice in the interest of humanity; in his hesitation and resistance to Stanley's proposals for the abandonment of his work, and the interests committed to his charge, although dangers of all sorts were crowding in upon him; in his defence of the mutineers against the charges of those who had come to his rescue. How much of genuine Christianity lives in this Jewish convert to Mohammedanism! How much more was he animated by a sense of duty, than by personal considerations of vanity or profits.

And so while Stanley is attending great meetings in England, and criticising the African policy of Lord Salisbury, and trying to set his relations to Emin in their true light, a letter comes from the latter to a learned friend in Germany, from which it transpires that Emin, in the neighborhood of Victoria Lake, is instructing a new collector to aid him in the collection of plants and the artistic preparation of birds and mammals. "I am," he writes, "firmly convinced that the reedy thickets of the Victoria Lake, as well as the highlands on their western coast, contain great zoölogical treasures, and it would be a glorious life's work for us two to take this work in hand."

There is a modest greatness about Emin, which will never win for him the conspicuous recognition which Stanley seeks so persistently; but to the scientific world Emin's labors are of more significance than Stanley's. There is something of the hero about the latter, but no less something of the player. Stanley demeans himself as if conscious that he has appearances to keep up, whereas Emin, so far as can be learned, is free from all affectation, and animated by an amiability which displays the weakness of his character in its mildest light.

PRAIRIE PHILOSOPHY.

WM. TRAUT.

Westminster Review, London, July.

THE distance from the Atlantic to the Pacific is almost as great as from London to St. Petersburg; and from Niagara to the City of Mexico as far as from London to Siberia, yet the American railway journeys are accomplished with far fewer changes of carriages than is the case in Europe. Instead of village after village, town after town, nation after nation, the traveller across the prairies of Canada knows that the vast plains through which he travels during a railway-car residence of several days, are a portion of one great nation: a young Frankenstein conjured into being by civilization, but without the terrors of its prototype.

And yet (so freakish is prairie philosophy) the great globe itself becomes small again when its people are considered. Wilkie Collins and many others have remarked that the world is not so great but that we meet the same faces over and over again. Every traveller knows this to be true. Once in the jungle of Gujerath, I and another, chance met, were the only travellers at a dâk bungalow. On comparing notes about the old country, as Britshers always do in such cases, we discovered we were near relatives, who had not met since childhood.

Fourteen years afterward, I accidentally met in the city of Mexico, a person who proved to be equally related to the two of us, but unknown to either. I have travelled on many occasions on the great ocean steamships in both hemispheres, and never once without meeting an old schoolmate, or an old friend, or an acquaintance of one sort or another. In almost every city I have visited, there have been similar *rencontres*, and the great Lone Land has not proved an exception. "Comme au sein du grand océan, un bois flottant en rencontre un autre, ainsi les êtres se rencontrent un moment sur la terre" was written a very long time ago. After all, this is not surprising. There are very few persons on the face of the earth all things considered; and when the large portion that a man cannot meet (say the dwellers in the interior of Africa and such places) is subtracted from them, there are so few left, and these in such a limited space, that all our orbits must intersect somewhere.

The whole population of the globe could stand shoulder to shoulder on the Isle of Wight.

The vast territories of Canada too, have been so easily overcome by the surveyor, that their limits seem not far apart. Americans are proud of planning their cities in blocks so arranged and numbered, that, given the number of the house and the street sought, no inquiries are necessary to go directly to it from any other part of the city. But imagine an empire stretching from the latitude of Constantinople to the ice fields of the Arctic seas, similarly blocked out. Imagine Europe so mapped out, that a person could find his way direct from Paris to a hut in Russia without once enquiring his way. Yet such is the case in Canada.

THE CONDITION OF AMERICAN AGRICULTURE.

MANLY MILES, M.D., F.R.M.S.

The Chautauquan, Meadville, Pa., August.

THE general decline in the prices of farm products in the course of the past ten years, must be looked upon as but a phase of economic disturbances, in which all of the industries have been involved since 1873. The industrial depression is the product of the changed conditions of production and distribution which have been developed in the progress of civilization and invention.

In contrast with the conditions and tendencies in other industries, the outlook for American agriculture is not a discouraging one, and the present depression cannot be looked upon as an unmixed evil without compensations, if its lessons are heeded and the prevailing defects of farm practice are recognized and corrected by the intelligent application of established principles and correct business methods.

The pessimistic views of the conditions of American agriculture, presented in recent papers, seem to be based upon the increase in crops for several years past, and over-production has quite generally been claimed to be the sole cause of the existing agricultural depression. But the causes of the decline in prices are exceedingly complex, and they are not to be disposed of by the consideration of any single factor that may appear on the surface.

The data are wanting for a full discussion of the causes of agricultural depression, but, with our present knowledge, the most important conditions tending to a depression of farm interests may be summarized as follows:

1. The invention of Bessemer steel and the compound engine have made cheap transportation possible, and thus brought the most distant countries in competition in the production of the leading market staples.

2. New regions of fertile soils, particularly in the Western States, have been brought under cultivation by means of improved machinery, and large investments of capital and extensive areas in single farms are devoted to wheat growing to increase the market supplies.

3. In the older portions of the country the wasteful methods of pioneer farming are still continued on a large proportion of the farms, while the new conditions of production demand the strictest economy in all operations to diminish the cost of the product.

4. The pioneer habit of trying to adapt production to the state of the markets is still kept up, with losses that might be avoided under a more consistent system of management.

5. The markets for live stock are controlled by a combination of the large companies engaged in the handling of the meat products of the country, to the farmer's disadvantage.

6. The higher standard of living and the acquired wants of the farmers themselves, resulting from the progress of civilization, are not insignificant factors for consideration. What were looked upon as luxuries but a few years ago are now recognized as necessities of life, and increased expenditures for home comforts and enjoyments are an encouraging feature of the times.

The obvious remedy for this condition of affairs is to diminish the cost of every farm product, so that the unavoidable competition in the world's markets may be successfully met, and satisfactory return secured for the capital invested. This can be done only by abandoning obsolete pioneer methods, and by adopting a consistent and thorough system of farm management, in which every element of production is made available, and the largest net returns are obtained in every process and for every product.

There is no business or profession in which a wider range of knowledge can be profitably used, and there never has been a time in which the advantages of agricultural education were so clearly apparent.

It is a mistaken notion that science can furnish formulated specific rules, that can be blindly followed without any mental effort on the part of the farmer. What is most needed in agricultural education is a training in the exact methods of scientific investigation and observation, and the application of these methods to the every-day problems of farm life.

This knowledge cannot fail to give the American farmer a decided advantage in the industrial strife in which he is engaged, and if, in connection with this, he manages his farm in accordance with sound business principles, he need not fear the results of foreign competition.

THE GONDOLIERS OF VENICE IN 1890.

PRINCE DE VALORI.

La Nouvelle Revue, Paris, August.

THE gondoliers of Venice have struck. They deferred the strike to the occasion of a visit from the Queen of Italy, but they clearly proved to Her Majesty, that the manifestation was directed not against her but against the corporation of the city of Venice, for on the day of the sovereign's departure seven or eight hundred gondolas decked with flowers, flags and carpets, escorted her to the station with frantic huzzas, amid which a discordant note was heard from time to time. "What is that," said the queen, referring to these mingled expressions of loyalty and discontent. "Those, mamma," said the young Prince of Naples, "are the gondoliers, who are cheering you and hissing the Corporation."

The gondoliers have two grievances, one of which is the usurpation of their privileges by hotel-keepers. To every hotel are attached some gondolas, two or three of which the gondoliers have burned. An appeal has consequently been made to the law, which has not yet given its decision.

The second grievance is the intrusion into the Lagoon and the Grand Canal of small steamers called *vaporetti*. The *vaporetto* is very convenient for tradesmen, for employees, and even for the rich; but to the generality of the people, some of whom have never seen the Lido, and to the poor, who would walk ten leagues to save a sou, it is useless; to the gon-

doliers it is as ruinous as a tithe. It is moreover dangerous to the palaces on the Grand Canal, for by agitating the water of the canal it shakes the piles on which the foundations of those palaces rest. In this way it may in the course of a century lead to some great disasters.

The case of the gondoliers is an urgent and a serious one. Looked at from a political point of view the gondoliers have patriotism, courage and energy which cannot be despised; philanthropically considered, they are men in need of a livelihood, who form a large part of the population of a city of a hundred and thirty thousand souls, of whom forty thousand are poor, while from the artistic point of view they are essential to Venice. As a political power Venice has ceased to exist. Situated in a remote corner of Europe she would not now be noticed but for her divine originality, of which the gondola is the most striking feature. Without the gondola Venice would be unintelligible.

It may be added, that even Chateaubriand, whose favorite subject was himself, has thought fit to devote a page of his "Posthumous Memoirs" to the Gondoliers of Venice, and he was right; the gondoliers are worthy and amiable people.

PUBLIC BATHS FOR THE POOR.

(With Illustrations.)

JOHN BRISBEN WALKER.

Cosmopolitan, New York, August.

IN New York there are about half a million of poor with as few of the comforts of life as it is possible to conceive. They have, as a matter of fact, no parks, for the city parks being too far to be visited on foot are, practically speaking, beyond the reach of any but the well-to-do. To leave these persons in their present condition, is to run the risk of a pestilence among them which would be a great deal more costly to the city than any sanitary relief which could now be provided for them, even on an extravagant scale. It seems advisable, therefore, on economic if not on humanitarian grounds, to afford them some immediate relief. A form of relief which has been suggested by the *Cosmopolitan Magazine* is the opening of parks within easy reach of the poor, and the erection in them of public bath-houses. A committee of gentlemen are now considering how this suggestion may best be carried out. There are apparently three methods of giving effect to it. One is to apply to the legislature for the necessary funds; but this method would be difficult, dilatory and probably vexatious. Its result, moreover, cannot be predicted with certainty. The second method would be to appeal to the generosity of the wealthy. The third plan, which might be resorted to if the others fail, would be to devise a financial scheme the investors in which would be offered interest at 2 1-2 per cent. per annum. The total amount of capital needed for such a scheme would be, say, four hundred thousand dollars, that is, two hundred thousand for the purchase of land and another two hundred thousand for buildings and machinery. The financial prospects of the undertaking might be estimated thus:

RECEIPTS.

100 Turkish and other baths a day for the 313 days (excluding Sundays) of the year at 25 cents a bath	\$ 7,825
300 baths a day for 313 days, at 15 cents a bath (300 x 313 x 15-100) equals	14,085
1000 baths a day at 7 cents each (1000 x 313 x 7-100) equals	21,910
Total	\$43,820

EXPENDITURES.

Interest on \$400,000 at 2 1-2 per cent. per annum	\$10,000
Wages, coal, oil, lighting, and general expenses	18,000 28,000
Annual profit	\$15,820

Books.

THE ORIGIN OF THE ARYANS. An account of the Prehistoric Ethnology and Civilization of Europe. By Isaac Taylor, M. A., LL.D. Illustrated. 16mo, pp. 339. Scribner & Welford.

When towards the close of the last century Sanskrit and Zend became known to European scholars, the science of Comparative Philology came into existence. The numerous similarities between Sanskrit, Greek, German, and Celtic argued a common parentage for all. Hegel called it the discovery of a new world. Fifty years later Bopp's Comparative Grammar converted a thrilling hypothesis into a settled conclusion of science. Max Müller applied the term Aryan to the great linguistic family, assuming that its cradle was in Ariana, the district around Herat. The Zend and Sanskrit having the most archaic forms, it was argued that they must be nearest the seat of the parent stock. Community of language was taken as evidence of community of blood ; an Aryan race, coextensive with Aryan speech, was postulated ; and a theory was constructed to account for the wide dispersion of this race over Europe and Southern Asia. The theory was that of successive migrations from the parent hive, moving forth in great swarms, and driven onward by some irresistible impulse. The Celts led the van and occupied the extremities of Europe. The great migratory bodies broke on the way into separate communities, developing local dialects, the germs of later languages. The original Aryans had evidently made some progress in civilization. Their language showing that they dwelt in houses, had flocks and herds, and had instituted a settled order of social life. These superior beings dispersed the earlier races from their seats, and scattered the seeds of history over the world. A theory so fascinating quickly gained adherents, and even to-day it is upheld as a scientific conclusion by men of the greatest renown.

However, it has been undermined and apparently overthrown. The first strain came from the difficulty of adjusting the branches of the linguistic tree ; as, for example, whether Greek bifurcated from Latin or from Sanskrit. The whole theory was gradually brought to the bar. Its inherent improbabilities were pointed out ; as, for example, that a little dry elevated plain could produce a population numerous enough to subjugate the world. It was, moreover, deemed improbable that a community would so disperse itself as to leave the vast majority at a remote distance from the source. The idea of a western tendency in things was discredited by the case of Alexander ; the idea of an irresistible impulse was characterized as simply poetical and gratuitous ; and the assumption that community of language establishes community of race was assailed as untrue. How many races speak the English language to-day ? How many speak the Neo-Latin ? France is Latin in speech but Celtic in blood, Spain is Iberian in blood but Latin in speech.

The philologists still entrenched themselves in the archaism of the Zend and Sanskrit. But they were even dislodged from this last citadel. The Archaism of Zend and Sanskrit is the archaism of no literature. It is more archaic than Lithuanian because there was no Lithuanian literature till over two thousand years after the Vedic hymns were composed. But when the archaism of the existing descendants of Zend and Sanskrit is compared with modern Lithuanian, the latter is the more archaic by far, thus arguing that the Indo-Iranians must have departed from Europe rather than the reverse. By comparing ancient Zend with modern German an eastern origin might be suggested ; but the fairer comparison of modern Persian with Icelandic would even more forcibly argue the source of the Aryans on that little island in mid-ocean. Yet we know that Iceland was colonized within the historical period.

The later hypothesis is that the Aryans originated in the great plain of Europe, spreading out by growth and conquest to their present seats, and that the Indo-Iranians alone broke away from the common contact ; that there was even no break in the contact, the Armenians and Phrygians connecting them with the Greeks, and they themselves remaining in proximity to the Slaves.

In like manner the Dacian and Thracian connect the Hellenic with the Slavo-Gallic ; and all the Aryan languages become cross-linked. This could occur only from development *in situ* and a subsequent breaking up into dialects.

These conclusions receive mighty corroboration from geology, archaeology, and ethnology. Geology shows that man has existed in

Europe continuously since the close of the last Glacial Epoch, and that he was contemporary with the mammoth, and woolly rhinoceros. In opposition to the wave theory and community of race, ethnology has demonstrated that four distinct types of people have existed in Europe continuously since the close of the neo-lithic age. The data for this conclusion are obtained from the long and round barrows of England, the kitchen-middens of Denmark, the caves and dolmens of Central France, and the lake-dwellings of Switzerland and Northern Italy. The type represented by the stalwart, athletic, fair-haired, florid Celts of Belgum, Scotland, and parts of Wales and Ireland, was perhaps the original Aryan. This type extended through Southern Germany, Switzerland, Lithuania, and Russia. This inference is challenged by German scholars, who stoutly declare that the original Aryans were more likely the tall, fair, blue-eyed Teutons of the Scandinavian Peninsula and North Germany. But the evidence of the lake-dwellings, as contrasted with the kitchen-middens of Denmark, would seem to refute this inference. The Lake-Dwellers were Celts, or rather of the Celtic type, and they had reached just that condition of development indicated by the language of the individual Aryans, at a time while the tall Teutons were still comparatively savage. The arguments, linguistic, ethnological, archaeological, logical, and historical, all point to the conclusion that the Aryans were a European race represented by the modern Celts, the South Germans, the Slaves, the Latins, and the Greeks ; and that they succeeded by conquest and contact in imposing their language upon alien races, that the formation of a dialect usually began in the attempt of an alien race to master the Aryan speech. The discovery of the connection between Greek and Sanskrit and the assumed priority of the latter, led to the instant hope that the Vedas would afford the key to Greek and western mythology. An elaborate structure of parallelism was attempted, but this, too, has fallen to the ground. Each mythology is a local product, as the Aryans had few religious ideas before their separation.

ARYAN SUN-MYTHS, THE ORIGIN OF RELIGION. By Sarah E. Titcomb. With an introduction by Charles Morris. 12mo, pp. 192. Published by the author ; sold by Estes & Lauriat, Boston.

The nineteenth-century critical study of religious beliefs and the progress of the science of comparative mythology have gone far toward clearing up the mystery of the past, and are leading the way to a science of comparative theology as students break through the artificial barrier of sacredness which has been raised around this or that system of belief, and dare to question where older students deemed it their duty to adore.

The study of the mythological systems of ancient nations has revealed many curious and unlooked for facts and correspondences. It has been made apparent in the first place that those mythologies had their origin in primitive ideas, about the movements of the heavenly bodies and other natural phenomena, which were in time, through the modification of human ideas, transformed into the doings of a throng of deific beings. It has become evident in the second place that a close affinity exists between the mythology of widely separated countries. This correspondence in belief is undoubtedly due primarily to the fact that the steps of unfoldment of the human intellect and the growth of ideas have been closely similar in all civilizing peoples, and, secondly, to the intercourse of tribes and nations and the outflow of ideas over the earth by the several methods of peaceful interchange of views, warlike conquest and forcible conversion.

The primary religious ideas of all people are based on the phenomena of Nature, and ancestor worship as an adjunct exerted a vigorous influence upon unfolding religions.—Charles Morris.

In ancient times there lived, it is supposed, on the highest elevation of Central Asia, a noble race of men called the Aryan. Wherever this race can be traced we find evidences that they worshipped Nature—the sun, moon, sky, earth. Their chief object of adoration was the Sun, which they regarded not as a mere luminary, but as a Creator, Ruler, Preserver and Saviour of the World.

As there could be no life or vegetation without light, the Sun, as a light-bringer, becomes Creator, and if Creator, then Ruler of the World—the Father of all things. In driving away the darkness and in fertilizing the earth the Sun becomes the preserver of all living things—the Saviour of mankind. As the Sun sometimes scorches and withers vegetation, and dries up rivers, he was conceived as a Destroyer also. As Creator, Preserver and Destroyer the Sun was three persons in one—*The Trinity*.

The Aryans gave the sky the name of Dyans Pitar, the Heaven-Father or All-Father. The earth they worshipped as the Mother of All. They said that the Sun was the Son of the Sky or the Heaven-Father, and that the immaculate Virgin, the earth, was the Mother of the Sun. The Vedic hymns of the Hindus contain the germ story of

the Virgin-born God and Saviour, the great benefactor of man, who is finally put to death, and rises to life and immortality on the third day.

As the Sun begins its apparent annual northward journey on the twenty-fifth of December, this day was said to be his birthday, and was observed with great rejoicings.

Numerous symbols were held as sacred to the Sun, the most common being the fish, the lamb, the cross and the serpent.

In the Sanskrit Dictionary, compiled more than two thousand years ago, we find a full account of the incarnate deity Vishnu, who appeared in human form as Crishna. Vishnu being moved to relieve the earth of her misery and sin, came down from Heaven, and was born of the Virgin Devaki on the twenty-fifth of December.

Though of royal descent he was born in a cave, his mother being on a journey with his foster father, on the way to the city to pay his yearly tribute or tax to the King.

At Crishna's birth the cave was brilliantly illuminated, and the faces of his father and mother emitted rays of glory.

The divine child was recognized by cowherds, who prostrated themselves before him. The holy prophet Nared having heard of his fame, visited him, and having examined the stars declared him to be of celestial birth. Crishna's foster father was warned by a heavenly voice to fly with the child to Gokul across the River Jumna, as the King Kansa sought his life.

Kansa, in order to destroy Crishna, ordered the massacre of all the male infants born in his realm during the night on which Crishna was born, and the massacre of the innocents is the subject of an immense sculpture in the caves of Elephanta.

Crishna was crucified, descended into Hell. In three days he rose from the dead and ascended bodily into Heaven. All men saw him and exclaimed, "Lo, Crishna's soul ascends his native skies!"

Vishnu is to come again on earth in the latter days, and will appear as an armed warrior riding a winged white horse. He is to be judge of the dead at the last day. Nearly all the Old Testament stories and miracles—the story of Abraham and Isaac, of Jonah and the whale, of Samson the strong man, and of holy ones who, like Elisha, were taken up to Heaven—have their prototypes in Hindoo mythology.

The Aryan Sun-Myths became the foundation of the Egyptian religion also. Osiris the Sun-God, known also as Horus, was born on the twenty-fifth of December, and like other Sun-Gods was beset with temptations which he triumphed over, but he was finally vanquished by his foes, and put to death. His mourning song was followed in three days by a note of triumph, and on the most ancient Egyptian monuments he is represented as Judge of the Dead carrying the *Crux Ansata*, and bearing the St. Andrew's cross on his breast. These sculptures were executed centuries before the age ascribed to Abraham.

Isis was worshipped in Europe as well as in Egypt centuries before and after the Christian era, as the Virgin Mother, and styled Our Lady, Queen of Heaven, Star of the Sea, Mother of God, Intercessor, etc.

Centuries before the Christian era, the Ancient Germans worshipped a virgin mother and child, Ostare, or Eostre, whence comes our Easter.

Lao Kun, the Chinese philosopher and teacher, was said to be a divine emanation incarnate in human form, being born of a virgin. He taught the doctrine of one God who is also a Trinity. They have also a legend of the fall of man through woman's thirst for knowledge, and of the Sun standing still, and of a Deluge.

In the mythological systems of America, a virgin-born God or Saviour was not less clearly recognized than in those of the Old World. The Mexican Sun God or Saviour, Quetzacoutl was the son of the Supreme God, Tezcatlipoca, and the Virgin Sochiquetzal who was worshipped as the Virgin Mother, Queen of Heaven. Quetzacoutl too, descended into Hell and rose again from the dead. In the annals of the Mexicans the first woman is always represented as accompanied by a great male serpent. The ancient Mexicans, too, had their tradition of the Fall and Deluge, etc., etc.

The Hebrews, a Semitic people, became familiar with the legends of the Babylonians during their captivity in Chaldea and recast them in a new mould. The theory of revelation direct from God to the Hebrews must be abandoned, and with its abandonment the whole orthodox scheme of Christianity falls to pieces. As Saint Augustine

says, "the thing itself which is now called the CHRISTIAN RELIGION really was known to the ancients, nor was wanting at any time from the beginning of the human race, until Christ came in the flesh, when the true religion which had previously existed began to be called Christian!"

PAUL NUGENT, MATERIALIST. A Reply to "Robert Elsmere." By Helen F. Hetherington (Gullifer) and Rev. H. Darwin Burton. New York : E. P. Dutton & Co.

Paul Nugent, a very handsome young man, a brilliant and profound scholar and a materialist, marries Perdita Verschoyle, a beautiful, but frivolous girl, and after a year and a half of mutual unhappiness in his country house, she falls dead at his feet during a quarrel in the library.

Paul Nugent turns his back upon England, but at length receives a letter informing him that his eccentric uncle, Sir Thomas Nugent, has died, leaving to Paul a princely fortune and a magnificent estate in Blankshire, coupled with the one condition that he should immediately take up and continue his residence upon the estate. So, two years after his wife's death, he settles himself as Sir Paul Nugent, of The Chase, near the pretty orthodox Church village of Elmsfield. His new neighbors know him as a widower and a Materialist, and are not disposed to regard him with much favor.

Among those who are strongest in the belief that it is the duty of all good Christians to ostracize the unbeliever, is Maude Dashwood, heiress of Beechwood, and the most beautiful girl in the county. She expresses this view to Rev. Herbert Lovel, one of the curates of the parish, who, unknown to the devout but impetuous beauty, is in love with her ; but he thinks that there is no hope of making a Christian of Sir Paul Nugent, unless they behave like Christians towards him. Paul, getting an inkling of her feeling, is piqued by it, and determines to overcome her prejudice and at least win her respect. He meets her at a dinner at Beechwood and is charmed by her rare beauty of person and gifts of mind. But he does not make any headway with her ; she treats him with entire courtesy, but with great coldness. He feels that the welcome given him by his neighbors is tolerant rather than cordial, and it embitters him. He is strongly attracted towards Maude, but seems to have made no impression upon her. Yet his pluck and muscle soon win her gratitude, by rescuing Lovel from death after he had been knocked on the head by a burly ruffian in a mob ; and when they next meet, at a grand ball at the Castle of the Mortimers, she is gracious and they have two delightful waltzes together. In the coolness of the starlit night they talk of each other's views of God and the Christian religion.

"You think there is no hope for me," he said. "I hear it in the tone of your voice. I am worse than a leper, but you refuse to play the part of a Father Damien."

"You are mistaken. There is nothing that I wouldn't do."

The tears rushed to her eyes. Her soft voice trembled. A strong tide of emotion caught them both ; and before they were conscious of it they were standing hand clasped in hand, straining to look into each other's eyes in the twilight.

"You will help me," he said, hoarsely.

"Oh, God, if I only could!"

In driving home from the ball, Paul discovers a man lying insensible in the road. He takes him to The Chase and cares for him tenderly. When the man revives, Paul learns that he is Gerald Dashwood, Maude's scapegrace brother, to whom the doors of Beechwood have long been closed, but who was now, weak with consumption, seeking to die at home. Upon Maude's earnest pleading, Squire Dashwood relents, and after Maude has visited Gerald at The Chase and expressed her warm gratitude to Sir Paul, her brother is removed to Beechwood.

During the fortnight or more that Gerald is at The Chase, Paul meets Maude at a school party at Beechwood, and finds an opportunity to ask her to be his wife. She does not deny her love for him, but with tearful eyes tells him, "My faith is more to me than life ; and I had rather die than marry you." She leaves him thus, and Paul, feeling that her answer is final, goes home in bitterness and anguish of spirit ; while Maude in the seclusion of her room is weeping her heart out, now that the victory is won.

Gerald, on his death-bed, begs Maude to send for Paul. She does not wish to communicate with him, but for her brother's sake writes a note requesting him to come in all haste. Paul finds Gerald dying in the blessed hope of a life beyond the grave, but very much concerned about Paul's future. At his urgent request Paul promises him that he will talk to Lovel.

After Gerald's death Paul and Lovel have many talks. They discuss Robert Elsmere very thoroughly. Lovel says "Elsmere knocks under and throws down his arms without dealing a single stroke." Lovel's absolute faith and strong reasoning make a decided impression upon Paul. He reads much and earnestly, and finds himself yielding to the belief that the Christian religion is more than a superstition, and Christ more than a perfect man.

Meantime the Dashwoods go to Folkestone and Maude seems to have lost all her old-time vivacity and interest in life. They return to Beechwood, but Maude and Sir Paul never meet. He believes that she is to wed her second cousin, Captain Fitzgerald, and she has been told that Sir Paul is engaged to Josephine Selden, Lady Mortimer's sister.

Paul continues his earnest search after the truth, and his talks with Lovel. One evening Lovel sees him kneeling alone in the church after service, but does not speak to him then. Lovel realizes with a sore heart, but with the loftiest self-sacrifice, that the barriers between Sir Paul and the girl they both love are melting away; but he does not falter in his duty.

One day the butler bursts into the room at Beechwood, with the information that Sir Paul Nugent had lost his life in rescuing from her burning dwelling the woman who had recently spread in Elmsfield a story that Paul had murdered his wife. Maude heard that he was dead and fell insensible upon the floor.

Sir Paul is not dead, but terribly injured. For days he hovers between life and death. One day he sends for Lovel, and tells him he wishes to be baptized. Lovel is rejoiced, for Nugent says to him, "My conversion is the result of conviction. My reason is satisfied, as well as my heart."

By Paul's request two other persons, who, he said, had influenced him by their lives, Conway, the assistant curate, and Miss Dashwood, are present at the baptism. After the ceremony the two curates go out, leaving Maude alone with Paul. She kneels beside him, her hands clasping his; her lovely face upraised, eye meeting eye—one heart speaking to the other. Their love was not put into words, nor was it necessary. Maude's long lashes were wet with tears, but a radiant smile was on her lovely lips.

"You have made me so happy;" she said, "and whatever happens now I can say, God's will be done."

LOCKE. By Alexander Campbell Fraser, Professor of Logic and Metaphysics, University of Edinburgh. pp. x.-299. Blackwood's Philosophical Classics: Philadelphia, J. B. Lippincott Company; Edinburgh, Wm. Blackwood & Sons, 1890.

The recent bi-centenary of the publication of Locke's great *Essay* in March, 1690, gives timeliness to this little interpretation of his thought as conditioned by his life. In its preparation Professor Fraser has made use of considerable original material—letters of Locke and his friends, and the like—studied by him with a view to the issue of a standard edition of the *Essay on Human Understanding*, though this purpose has now been abandoned. The present volume is divided into three chief parts, the first covering Locke's "Early and Middle Life" and "His Preparation for Philosophical Authorship." This period extends from 1632, Locke's birth-year, until 1689, when he returned from his exile in Holland, after the establishment of William and Mary on the English throne. The principal matters of interest which are contained in the account of this period, are Locke's family connections and his education; his attraction to scientific study and experiment; his early relations to the political and religious ferment of the times; the direction of his attention to the fundamental problems of the *Essay* in 1670-71, and his long meditation on his theme, as well during his years of quiet in France, 1675-1679, as when he lived in closer connection with the turbulent affairs of the kingdom, 1679-89.

The main thesis of Professor Fraser's work is already apparent in these introductory chapters. Briefly stated it would be: Locke's standpoint in thought the result of the conditions of the times and his marked personal characteristics. Of these two sources of his opinions, chief emphasis is placed on the former. The *Essay*, with its widespread influence for good and ill, is thus traced back to the practical motive of finding the true rule of belief and action; rather than to a purely intellectual thirst for knowledge.

The second part deals with the interpretation of the *Essay* in six chapters. Of these, the first two describe briefly the *Epistola de Toler-*

antia, the *Two Treatises on Government*, and the publication of the main work; the third introduces us to Locke's conception of "ideas" and his argument against "innate ideas," as he understood the phrase. The fourth, fifth and sixth chapters carry us into the centre of the discussion: the analysis of our ideas with Locke's account of the crucial examples, substance, causation, infinity and the like; the exact meaning of reflection and its ideas; the account of the extent and certainty of knowledge advanced in Locke's fourth Book; his meagre valuation of induction and physical science. In general, Professor Fraser's exposition of these principles goes beyond the bare empirical or sensational interpretation of Locke's system, where he refrains from reading into it any complete anticipation of the intellectualism of later times. Two sides in Locke, the empirical and the rational, he does find, and he hints at possible meanings implicit in Locke's "intuition" and "demonstrative certainties," which, fully developed, would lead to his own "idealistic" views, but he does not force implicit suggestions to mean conscious principles.

The third and concluding part of the book narrates the events of Locke's later years. The happy life with the Marlams in Essex forms a genial background for some estimate of the philosopher's mind and character, while we see him in his declining health still busied with his own interests. Once more for a few years he holds public office. He is charmed with the enthusiastic reception of his now famous work, and welcomes with delight the adherence of followers like Molyneux. He wields a sarcastic pen in opposition to Stillingfleet, or in contempt of the censure of his university. He develops his views on religion and gives to the world his *Reasonableness of Christianity*; he carries the *Essay* through the successive editions demanded by its popular reception. In 1704 he dies peacefully, in full repose on that rational faith which he had done so much to establish.

The final chapter of the treatise is devoted by Professor Fraser to a summary of Locke's system and to its place in the progress of modern speculation.

THE PASSION PLAY AS IT IS PLAYED TO-DAY
at Ober Ammergau in 1890. By William T. Stead. Quarto., pp. 130. Charles E. Merrill & Co., New York. 1890.

When this year, Mr. William T. Stead, the Editor of the *Review of Reviews*, went to Ober Ammergau, to see the famous Passion Play, he asked, on his arrival there, for the text of the play in German and in English. In answer to his request, he was furnished with a small library in both languages. Armed with specimens of the best of these he made his way to the Passion Play on Sunday, June 8, and was naturally astonished to discover that not one of the versions supplied had the faintest claim to give an account of the Play as it is played to-day; that all of them describe the Play as it was presented ten years ago; that in all the mass of Ober Ammergau literature there is not a single German-English edition with the German text printed in parallel columns to the English translation, and that none of the published books about the Passion Play contain any illustrations either of the Play as it is played or of the performers as they appear.

Like a helpful man as he is, Mr. Stead forthwith set about to remedy this grave defect. Not being able to get a stenographic report of the very words spoken by the performers, he took all the existing versions to the theatre, and collating them as the Play proceeded, produced a version which he says, though here and there imperfect, nevertheless does give a fairly complete and faithful account of what is actually to be seen and heard to-day on the stage at Ober Ammergau. This version, here published in a comely style at New York, London, Munich and Ober Ammergau, contains the English version in parallel columns to the German text. While translating as closely as possible the actual text, Mr. Stead has thrown the speeches of the performers into a narrative, so that while following the movement of the Play the accompanying description enabled the spectator at any moment to find his place. The choruses and prologues are metrically translated.

The interest of the book is increased by six chapters from Mr. Stead's clever pen, treating of "The Story that Transformed the World"; "Ober Ammergau and its Vow"; "The Theatre of the Passion Play"; "The Gospel according to St. Daisenberger," the writer of the Play. Besides these are specimens of the music, a plan of the theatre with numbered seats, and more than fifty—some of them full page—reproduction of photos. An appendix tells how to get to Ober Ammergau, gives travel hints, map of districts, fares, time-tables, etc.

The Press.

POLITICAL.

SENATOR QUAY'S RESOLUTION.

Brooklyn Eagle (Dem.), Aug. 16.—Matthew S. Quay, one of the Republican Senators from Pennsylvania, and Chairman of the Republican National Committee, introduced a resolution in the Senate a few days ago in which were named the measures Congress engaged to consider before the adjournment of the session. The Force Bill was not among those measures. The advocates of the Force Bill thereupon called Mr. Quay's attention to the omission and asked him if it was made on purpose. He said that it was; that, while he was in favor of the Force Bill, he knew it could not be passed under the present rules of the Senate, which allow unlimited debate, and which rules the Senate would refuse to change, until the session of Congress would expire by limitation of law. The promoters of the Bill at once called a party caucus. To their surprise Mr. Quay went into caucus with them. To their greater surprise still, his views were found to be entertained by a majority of the Republican Senators. The amazement and chagrin of such men as Sherman, Ingalls, Frye and Edmunds, who have been regarded as the leaders of the Senate, can readily be imagined, but could not easily be exaggerated. The effect of Mr. Quay's action is the defeat of the Force Bill for this session. That means no standing for the Bill in the next session (beginning on the first Monday in December next and ending on 4th day of March following), as it will have to go through both Houses as a new measure, and the chances of its success will be very remote.

N. Y. Press (Rep.), Aug. 18.—It is understood that Senator Quay will to-day bring up his resolution providing an order of business for the remainder of the session, with several other measures of more or less importance inserted in it; to be considered, of course, after the Tariff Bill, which everybody very properly recognizes as the measure of the very first importance just now. But it is now evident that the Tariff Bill itself depends more or less on the success of the Federal Election Bill, and we assume that Senator Quay, as a friend of the former, will yield gracefully to the demand of the especial friends of the latter that it be recognized. *The Press*, as a friend of both measures from the start, is prepared to insist on this. Right and duty, as well as expediency, demand that these two measures, for the protection of labor and the protection of labor's free ballot in every part of the country, go hand in hand.

Philadelphia Times (Ind.), Aug. 13.—Senator Quay's action is significant. It is the first sign of alarm he has given since his own campaign opened, and it may be regarded as a notification that the Reed and McKinley crowd must be unloaded if he is expected to carry Pennsylvania for the Republicans.

N. Y. Tribune (Rep.), Aug. 17.—Senator Quay renewed his proposition yesterday that a certain number of Republican Senators shall desert their party, repudiate its platform and go over to the minority against the new Elec-

tion Law. He did this despite the clearest evidence that he is misrepresenting his party and compelling the majority to make a contemptible surrender to the minority. Mr. Quay's excuse for this is that the Election Bill cannot be passed at this session. Why not? There are forty-seven Republican Senators there, to thirty-seven Democratic Senators. Cannot the majority rule? In the Senate, a body composed of only eighty-four persons, the Republican party is numerically in nearly as great a majority as it is in the House with its 325 members. Is the Republican party of the nation to understand that its majority of nearly a dozen in the calm and quiet Senate is less competent to redeem its pledges than its majority of but little more than a dozen in the boisterous and unruly House? And is it supposed by Senator Quay that that kind of excuse will be received as satisfactory to a party thus defeated by its own representatives? The Republicans of the Senate are more nearly united regarding the necessity of legislation to secure honest elections than they are regarding the Tariff Bill. Senator Quay may be surprised at this information, but he will find an amount of opposition which will seem curious to him to certain features of the Tariff Bill that particularly interest his friends, if he persists in his motion.

N. Y. Evening Post (Ind.), Aug. 15.—The caucus of Republican senators last night settled the fate of the Force Bill. The question before it was whether Mr. Quay's resolution providing for an early adjournment should be amended, as Mr. Hoar and the other bloody-shirt Senators desired, by including the Force Bill among the measures to be passed, and *The Tribune's* correspondent announces that Mr. Hoar's amendment to this effect "was rejected by a round majority." For some time past it has been growing more and more clear that the Force Bill could not be passed, and the "round majority" against it in last night's Republican caucus is the end of the scheme. The rejection of the Force Bill is the collapse of the new programme of government devised by "Tom" Reed and adopted at his orders by the Republicans of the House.

Pittsburgh Dispatch (Rep.), Aug. 13.—Senator Quay evidently intends to strangle the "sickly kitten," as he has termed the Federal Election Bill. The resolution which he introduced yesterday in the Senate can mean nothing else. It may be that Senator Quay's principal end in view is to secure the passage of the Tariff Bill and the general acceleration of public business. But whether the killing of the obnoxious election Bill be incidental, pre-meditated or accidental, killed it will be for this session if Senator Quay's resolution shall pass. The mourners will be few, we venture to say; and a great many Republicans in and out of Congress will not be among them.

The safety of the nation's most precious interests is involved in the tariff, and to secure that, such an agreement as Mr. Quay suggests ought to be accepted. The responsibility of defeating the people's wishes will be easy to place if either Republicans or Democrats refuse to countenance this compromise.

Boston Post (Ind.), Aug. 14.—Senator Hoar doubtless feels more sharply the interference

of Senator Quay with his plans because of the source from which it comes. It must be peculiarly hard for him to endure this at the hands of a besmirched politician whose only authority is that which he derives from his position as "boss." There is no doubt, however, that Quay's proposition to throw Mr. Hoar's Force Bill aside has in it far more political wisdom than the course of conduct advised by the party organs and the more violent of the Republican Senators. If at the same time the party managers can trade on this surrender and thus secure a free road for the Tariff Bill, there will be a double political profit. Mr. Quay is wise enough to see that the Force Bill is a political mistake, that it is not asked, much less supported, by the party in any section of the country, and that it cannot be passed without revolutionizing the methods of business in the Senate. The Democrats also see this, and will not be likely to offer too much in exchange for Mr. Quay's proposed concession.

Philadelphia Press (Rep.), Aug. 13.—Senator Quay's resolution proposing to abandon the Election Bill and to bring certain other pending measures to a vote on August 30, probably represents his own impatience to get away and not the views of any other Republican Senator, unless it may be Mr. Cameron. For the Republican Senate to abandon the field without even an attempt to pass the Election Bill would be a cowardly proceeding to which we do not believe the majority will consent.

N. Y. Times (Ind.), Aug. 15.—The purpose of Senator Quay's resolution providing that the Tariff Bill shall be brought to a vote in the Senate on the 30th inst. is very plain. It is simply a scheme to curtail debate on that monstrous measure and force its passage at the present session. The Force Bill is excluded from the plan of legislation in the hope of weakening Democratic opposition, and advantage is taken of the general desire to bring the session to a close.

Brooklyn Standard-Union (Rep.), Aug. 16.—The Senators who are following Mr. Quay's erratic lead are big men, undoubtedly. But they are not bigger than the Republican party. —*Tribune*.

There is a certain solemnity about this, coming from the *Tribune*, but it is not serious. The question is whether the Election Bill is worth a three months' struggle, and the whole energy of the Republican organization, and Mr. Quay thinks not. He is right. There is an exaggeration in the public mind of the importance of all sorts of election laws. There is no law possible that would change the situation materially in the Black Belt States, or prevent fraudulent voting in the strong Democratic wards of great cities. The Election law is not essential. The Tariff law, with reciprocity in it, is essential. Mr. Quay has a level head. Let the orators fall in. Business before beneficence.

N. Y. Star (Dem.), Aug. 18.—Even Senator Quay's metropolitan organ now admits that there is danger in the determination of the Administration to use all its power to compel the passage of the Fraud and Force Election Bill. In truth, there seems to be no escape from an open internecine conflict all along the Repub-

lican line except by capitulating to "Ben the Conqueror," and adopting the measure which General Garrison now champions as fiercely as does Iron Cage Davenport himself.

Philadelphia Inquirer (Ind. Rep.), Aug. 14.—There is no doubt that Senator Quay's resolution is timely, and should be adopted. The country is tired of the tariff debate. It is learning nothing new on the subject, and the operation of threshing over old straw is agreeable only to the gentlemen engaged in it, while it is profitable to nobody. An early vote on the Bill will allow time to send it back to the House for action on the Senate amendments, and meanwhile the Senate can proceed to other necessary business and presently adjourn.

The only objection to this policy is that it involves the surrender of the Election Bill for the time; but, as Senator Quay says, it is too late now to pass the Bill and put it in operation for this year's elections, and there is plenty of time hereafter to get it ready for future operations.

N. Y. Sun (Dem.), Aug. 18.—The dire threat that Senators who refuse to fall into line behind the Force Bill "will be classed as anti-Administration Republicans" will have no more terrors for a grown-up statesman than a blast from a fish horn.

There cannot be any anti-Administration faction in the Republican party in Congress for the simple reason that there is no Administration party or group or clique or cohort there.

Chicago Inter Ocean (Rep.), Aug. 17.—It is a matter of no little surprise that both United States Senators from that overwhelmingly Republican State, Pennsylvania, should oppose the National Election Bill, or, at least, favor its postponement. For many years there was no more stalwart Senator at Washington than Simon Cameron, and in his younger days Don Cameron was a noted Stalwart, nor was Mr. Quay's loyalty to the cardinal principles of Republicanism ever before called in question. The explanation given of this political phenomenon is that both Senators are heavily interested in a swamp-draining scheme in Florida. It is not to be supposed that at the time they became interested in the enterprise any one thought that in the evolution of politics the time would come when their holdings in that corporation would tempt them to swerve from the plain path of Senatorial duty. But the report has the air of probability. Naturally the Democratic Legislature of Florida would take a special delight in punishing any man who might be responsible for the passage of that Bill. The American people are not a little apprehensive already of the plutocratic tendency in the Senate, and if it be found that there is growing up a practice of allowing personal business interests to conflict with public duty the Senate will be shaken up by a political earthquake.

Atlanta Constitution (Dem.), Aug. 17.—There is genuine pleasure in having excited the ire of the South-haters, led by the Chicago *Inter Ocean* and the New York *Mail and Express*. The condemnation of such as these is the best evidence that we are right. But Quay's resolution to shelve the Force Bill

comes too late to satisfy public opinion. The Republican leaders have exhibited their fangs and claws and that is enough.

Boston Herald (Ind.), Aug. 17.—This action of Senator Quay on the Federal Election Bill answers one enlightening purpose. It gives the readers of the organs an opportunity they would not otherwise have had of being told the real character of Quay. Here is the New York *Tribune* classing him with "all the election scoundrels in the land" who "want the [Lodge] bill defeated." It speaks of his "combination with Democrats to defeat the Election Bill," and then goes on to say that "measures of that character are never pleasing to the corruptionists and rascals of either party." It culminates in saying that "the person who owes all his political prominence or consideration to his faculty of handling repeaters or of buying votes" of course objects to an election law. This is the same Quay whose arraignment by very responsible accusers in connection with the State Treasury of Pennsylvania was passed over in the same quarter without an intimation that he was other than a saint and a martyr.

Iowa State Register, Des Moines (Rep.), Aug. 16.—The Republican party expects every Senator to fully sustain its principles by the passage of the Election Bill and the proper reconstruction of the protective tariff. There should be no hesitation or evasion.

RECIPROCITY.

N. Y. Tribune (Rep.), Aug. 19.—An excellent effect will be produced by Senator Edmunds' resolution in favor of Mr. Blaine's reciprocity suggestions. Coming from a man so eminent in affairs and so justly influential in the Senate and in the Nation, its effect will be great in inducing that harmony between Congress and the Administration upon the tariff, which is necessary for the public welfare. The text of Mr. Edmunds' resolution is as follows:

That, whenever the President of the United States shall be satisfied that a sugar-producing country, whence sugar is exported into the United States, has abolished its duties or taxes on the importation of the principal agricultural products of the United States, he may, by proclamation, diminish or wholly remit the duties imposed by law on sugar, or any grade of sugar, produced in, and exported directly from, any such country into the United States, so long as such products of the United States are admitted free of duty or tax into such country, and no longer.

Albany Argus (Dem.), Aug. 13.—The disintegrating effect of Mr. Blaine's reciprocity suggestions upon Republican thought is to be noted quite as much among Republican newspapers which refuse to accept them, as among those which have boldly cut loose from their own protectionist past. The New York *Tribune*, for example, while opposing Secretary Blaine's specific recommendations on South American wool and sugar, proposes a sweeping resolution concerning trade with all the countries of the world.

What is valuable in the whole reciprocity idea, and is welcome in the general approval of it, is the recognition that foreign trade, on the most liberal terms, is a great advantage to

the United States. That proposition was stoutly denied by the Republican party in 1888, and the confession, now, of error then, is welcome in any form.

N. Y. Times (Ind.) Aug. 19.—"If reciprocity," said Mr. Plumb, yesterday, "is in the mind of any one, why not make that reciprocity wide enough to take in all nations with which the United States could establish trade in products of which there is bound to be an excessive supply beyond the home demand?" That is a very urgent question, and no man on the Republican side in the Senate, or in the House, who supports the McKinley bill dared to give a truthful answer to it. The real answer is that reciprocity would expose to fair competition wealthy men who depend on tariff favors for their great profits, and who are ready to pay for these favors. There is absolutely no other reason.

The Advance, Chicago, (Relig.), Aug. 14.—Reciprocity is simply a recognition of the bottom principle or fact of trade. Commerce is an exchange of goods. A high tariff protects the home market. It prevents the foreign producer from competing in our domestic market. But when we have products which cannot be disposed of in the home market we must strike up a trade. No nation will do all the buying and let us do all the selling. It requires no wise statesmanship to see this. The great Secretary is simply following the plainest path of business. Reduced to its last analysis his policy is nothing more than that of the woman who brings eggs and butter to town and carries back sugar and coffee. The wonder is that we ever thought of keeping up commercial relations on any other basis. Mr. Blaine's idea takes in the West because it is just what the farmers and the merchants have been doing among themselves, trading with one another. Reciprocity is a proposed extension of this trade. It is a proposition to exchange the surplus products of the farmers and factories also, for the sugar, coffee and other supplies of the countries to the south of us.

The difficulty is not with the principle but with the details. The McKinley Bill was through the House before Mr. Blaine could make his voice heard. This is embarrassing. But more embarrassing is the question: Will Cuba and the South American States reciprocate? If we take the duty off sugar and other articles of trade will they resist the temptation to put an export duty on those articles? And will they receive our farm products free of import duty? In other words it takes two to make a bargain; and as yet we have not heard from the other end of the bargain. Mr. Blaine is, without dispute, a great man, but he cannot make a trade alone. There is also an embarrassing want of time. The Secretary is moving like a man who has overslept himself and is in danger of missing the morning train. But it is the opportunity of a noted career and of real statesmanship. To make this Western World a vast commercial confederacy, a market where all its people can freely and fairly sell and buy, is a consummation too great for a single session of Congress, or for one administration, but the Secretary evidently feels that a great start toward it can be made.

ANTI-LOTTERY LEGISLATION.

New Haven Palladium (Rep.), Aug. 18.—Although there was abundant opposition in debate to the Lottery Extinction Bill in the House Saturday, no one dared to go on record against it and it was passed unanimously. The measure is a strong one, and if it does not wholly wipe out, root and branch, the pernicious gambling scheme, it will wither it and strip it of its tremendous profits and opportunities to work demoralization. The lobby was unusually strong and active, but Speaker Reed, who took a warm interest in the measure, confounded their hopes of no-quorum, and held out with his usual pertinacity for the issue. One of the features of the debate was some almost pathetic pleas from Louisiana men (one of whom had already been defeated for re-election by the Lottery ring) to relieve the State of the shame and disgrace.

The Senate will not hesitate to send the Bill on to the President, and then will a Republican House have the honor of doing what any house (provided it had a Postmaster-General like Wanamaker to point out the duty) might have done years ago.

Great is an Administration when it is Republican from the President down to the office boys!

Springfield Republican (Ind.), Aug. 17.—It was noticeable that the strongest pleas for the passage of the Anti-Lottery Bill came from the representatives of States which had the most intimate knowledge of the corrupting influence of these abominations. Both Louisiana and North Dakota know too well the debauchery of public morals that these swindlers entail wherever they obtain a foothold. If the action of the House yesterday be seconded by that of the Senate, the raid of last winter on the Dakota Legislature is not so likely to be repeated, and the issue of the struggle against relicensing the Louisiana Company is practically determined. It may be that the Bill as passed by the House is defective; if it is, it can be strengthened in the Senate. It is certainly an improvement upon existing law, and that it will open the door to any infringements upon the proper privacy of the mails is not probable.

Baltimore American (Rep.), Aug. 18.—It is a splendid instance of the power of public sentiment that we see in the passage of the Anti-Lottery Bill. The measure was favored by practically all the newspapers, and they reflected the popular opinion. The House passed the Bill almost unanimously, and the prospects of its adoption in the Senate assure its becoming a law. A death blow is thus dealt to the gigantic crime which has done so much of evil in this country.

Public Ledger Phila. (Ind.), Aug. 18.—All that was necessary to secure the passage of the Anti-Lottery Bill was to get it before the House. Opposition to it almost disappeared when a vote was called, though there had been enough to delay its consideration and to attempt its nullification by amendments. There is now every prospect that this will be one of the necessary pieces of legislation enacted before Congress takes the advice of Senator Quay, which is in effect the same advice once given to Governor Beaver.

Southwestern Presbyterian, New Orleans, Aug. 14.—“Never mind,” said a prominent Lottery man to a friend two or three months ago, “we’ve got the money and we’ve got the men!” Our city secular press (with one honorable exception) shamelessly echoed the Lottery cry. That was but a short time ago. And it may be said of the State now, that few of our citizens are to be found who do not look with contempt upon the Lottery cause and its hired defenders. The promptitude with which Congress has taken the matter up in order to refuse the use of the mails to a gambling corporation, shows that the country is of one mind on the subject, and that Lottery gambling is doomed, not only in Louisiana, but in every other State in the Union. To those who know the strength of the Institution, and how deeply it has entrenched itself, not merely in New Orleans but even in Washington, the change amounts to a revolution.

AMERICAN PORK IN DIPLOMACY.

Columbus Dispatch (Ind.), Aug. 16.—If the European method of prohibiting the importation of American pork and beef is continued long, there will be a necessity for some commercial retaliation that will bring about an adjustment of terms. Minister Reid, in addressing communications to French officials upon this subject, suggests that a repeal of this prohibition would now be timely in view of the Tariff Bill being now under consideration in the American Congress. Every one understands that the objections to American meat importation in European countries are not founded upon tenable ground when it is claimed that there is danger of disease if the meat is used. Good and sufficient inspection has removed the possibility of there being any truth in the claim. It is simply an effort to embarrass American commerce, and in that way will not succeed.

Baltimore Sun (Dem.), Aug. 18.—A resolution of the Senate has brought to light an amusing letter written by Mr. Whitelaw Reid, our Minister to France, to M. Ribot, the French Minister of foreign affairs on the subject of American pork and its exclusion from France. M. Ribot is known among European diplomats for his undiplomatic “cheek” and brusqueness in the presentation of French ideas about French interests, but Mr. Reid’s language must have given even M. Ribot a shock. He reminds the French Minister that France is not sincere in its alleged reasons for excluding our pork. He shows him that France could get more revenue by admitting it and that France needs revenue. It is the duty of the French government, he tells M. Ribot, to let the poor buy the necessities of life cheap, and American pork is necessary and cheap. Our Minister adds a threat. If France won’t let in our pork, the United States, he suggests, may, in retaliation, shut out French wines.

The intensity of American feeling about the insult to our pork has already, he reminds M. Ribot, caused the Senate to restore the 30 per cent. duty on works of art that the House had removed. It is queer, however, to find the proprietor of the *Tribune* arguing that any government ought to let its people have any foreign product cheap.

Hartford Courant (Rep.), Aug. 18.—Minister Whitelaw Reid has spoken up for the great (but maligned) American pig with a vigor and eloquence that should endear him to the hearts of the Western pork-packers.

Providence Journal (Ind. Rep.), Aug. 17.—Minister Reid presents a somewhat interesting contrast to Editor Reid, the former pointing out to France the evils of protective duties on food products, and the latter pointing out to the American people the great advantages of the same line of policy.

Brooklyn Times (Rep.), Aug. 16.—Whitelaw Reid’s official protest against the exclusion of American pork from France is a strong and able State paper. It proves that a newspaper office is not a bad training school for a diplomatist.

THE NATION’S FINANCES.

N. Y. Evening Post (Ind.), Aug. 18.—The most important word said on the subject of the national finances in either branch of Congress was said by Senator Edmunds on Saturday while the River and Harbor Bill was under consideration:

The state of the Treasury, Mr. President, I am very much afraid—I am almost afraid to say it; it may not be Republicanism or whatever—may turn out, as we now stand on the appropriations proposed in this Bill and in the other Bills that have passed both houses and that have passed one or the other, and which, in the round effect, will come to be the law that is passed, will turn out on the 30th of June, 1891, to be, I fear, \$50,000,000 in round numbers short of the estimated income, assuming that we do not take the duty off sugar.

The Senator said also that he had intended to offer an amendment that one-half of the money in the Bill be appropriated to be expended by the Secretary of War for rivers and harbors at his discretion, being satisfied that the Secretary would expend it for really national works, and not for neighborhood purposes. This would have been equivalent to cutting down the total appropriation one-half and eliminating all the special appropriations in the Bill. “But,” he added, “I have become convinced that I shall only weary the patience of the Senate and enter upon a perfectly useless and hopeless enterprise to do it; but I think it right to say what I have said.” Senator Frye replied at considerable length, defending what Mr. Edmunds called the neighborhood appropriation, but made no kind of reference to the threatened deficit in the Treasury. Nor did any other Senator do so. The most important inference to be drawn from Mr. Edmunds’s remarks is that he intends to vote against any lessening of the sugar duties. A letter from him containing the same intimation is published in the *Burlington Free Press*.

N. Y. Commercial Advertiser (Ind.), Aug. 19.—We have frequently called attention to the fact that the position of the government under the new silver law would be something utterly unprecedented in national or private finance. Every day since the law went into effect has furnished confirmation of this statement. The law requires the Secretary of the Treasury to buy his 4,500,000 ounces of silver per month “at the market price thereof.” He is not to inquire the why and wherefore of an

advance in the market. It may be due to the bids of a handful of harum-scarum speculators; but the price they fix is the market price, and at that price the Treasury must buy.

By so buying, the Treasury, as the largest purchaser in the market, fixes the price. The Treasury is thus wholly at the mercy of the great bullion dealers and speculators. It is not at all strange that silver should be rushing up toward parity with gold, under such an impetus. It would be most unaccountable if it did not. Since the silver law went into effect last Wednesday, silver bullion has advanced in price from \$1.12 1-2 per ounce to \$1.20 1-2. It needs an advance of only 8 1-2 cents more to bring it to the gold par value.

Mr. Windom must buy so much silver at the market price, and he is empowered to pay for it in paper money newly manufactured for the purpose. It remains to be seen whether the currency expansion by the new silver notes will lead to a period of wild speculation in all kinds of values.

SOCIAL TOPICS.

THE INDUSTRIAL SOUTH.

New Haven Palladium, Aug. 12.—The Southern States, since the war relieved their industrial growth of the burden of slave labor, are leaping forward as a hound released from its check. So long was that section held down to the culture of products adapted to its patriarchal system, that an idea gained currency that the South had not the resources for a diversified industrial prosperity—an idea happily dissipated of late by an influx of Northern capital and enterprise, which within the ten years intervening since reconstruction did its work, have ferreted out sources of industrial strength never before suspected, and brought into prominence natural resources of marvellous richness. The South has splendid timber, agricultural and grazing resources, but it is in subterranean wealth that the South is richest. Manufactures and commerce will grow up together. It was known in ante-bellum days that this wealth existed, but the indolent spirit preferred to dally with unprofitable gold mines—and heedless slave labor was not the toil to wrest from earth her tightly-clasped treasures. Copper, lead, zinc, manganese, fire clays—these are the supplements to marvellous deposits of coal and iron, promising, not alone for rare quality, but because found in the same places. Says Professor Shaler: "When the ore and coal are far apart it is a costly business to bring them together. Each hundred miles of distance between them commonly means an expense of from \$1 to \$2 per ton in the cost of making the metallic iron. In the Southern States the quantity and the association of the materials for this industry are better than in any other country, except perhaps in China. . . . Enough ore to make a ton of iron can at many points be mined and put in the furnace at a cost of between \$1 and \$2, while to bring the same amount of raw material from the earth about Lake Superior to the smelting point, costs, at the present time, from \$9 to \$12." The Southerner, beneath an oftentimes lazy and unambitious exterior, has many strong industrial traits. His ancestors were rura-

folks, as contrasted with the urban origin of the New Englanders. There is in the Southern blood a strong tincture of good Southern character. These brothers of ours did little work in slave days because there was no necessity for it. If there be any virtue in freedom from intermingling with the foreign immigrant, that promises to be the blessing of Southerners. Be that as it may, a few years of active business will quicken their sluggish blood; they will soon enough be tireless Americans, whose energy causes foreigners to marvel and physicians to shake their heads in protest.

Atlanta Journal, Aug. 11.—It is gratifying to notice the steady development and increasing output of the iron furnaces of the South. It is now no longer disputed that pig iron can be made cheaper in many localities of Alabama, Tennessee and Georgia than in any of the old iron-producing States. The iron ore can be delivered at the furnaces at one-fourth the cost of the ores at furnaces in the Middle States, and all the materials for smelting are more convenient and cheaper.

Our Southern cotton mills keep busy and are apparently prosperous. We hear of no agreements among them to shut down for weeks to allow the working off of an over-production, as is being now done in some of the New England States. This argues that they find a market for all their product, and at remunerative prices. It also indicates that they can manufacture such goods as they make, cheaper than they can be made at the North, and are therefore filling much of the territory heretofore occupied by Northern manufacturers. Cotton can be and is delivered at some Southern mills from wagons, saving long railroad or water transportation, and many of the mills can get it in the seed, gin it for themselves, and save money by that operation, as some are doing. They thus avoid packing altogether, and have a staple in better condition for the mills than that which has undergone compression.

These are to be the chief manufacturing industries of the South, though we hope that others, and especially leather manufacture, will soon attain large proportions. Great as has been the development of the Southern States within the last few years, the facilities and opportunities for further development are so great as to warrant the conviction that only the first stage of a great industrial "boom" has yet been reached.

Manufacturers' Record, Baltimore, Aug. 16.—The entire business world seems to appreciate the fact that the South must, for the next ten or twenty years, be the centre of the greatest activity and prosperity that can be found in this or any other country, and hence there is everywhere seen a southward trend of industrial movements, of money, and of men of energy and foresight. Among the leading enterprises of the week indicating this fact is the organization of an English company, to spend \$1,000,000 or more in the development of an iron property in Tennessee.

The South is busy now preparing to handle the largest cotton crop ever produced—a crop that, counting the value of seed, will yield the South not much less than \$500,000,000—a crop raised at the minimum of cost, and which will command the maximum of price.

STRIKE DISCUSSION.

The Bullionist, London, Aug. 9.—We have repeatedly warned the working-men that strikes are only barbarous methods of adjusting the disputes between capital and labor, that they are against all economic law, and that they generally end in disaster to those who provoke them. It is true they inflict loss and injury on the employers of labor, but the laborers themselves—whether skilled or unskilled—are the greater sufferers. The great principle to be preached in these days in which personal liberty runs riot into licentiousness, is the real solidarity of interests which are falsely held to be conflicting. The unity of the interests of masters and men is the only safe ground on which to rest negotiations for the settlements of these unhappy disputes. The political agitators who urge men on to these ill-advised measures are the true enemies of the working classes, and these classes will never be permanently prosperous until these false schoolmasters are dismissed. They are only dangerous demagogues.

Journal of the Knights of Labor, Phila., Aug. 14.—The immediate cause of the N. Y. Central strike was the systematic and evidently carefully-planned discharge of men who were in any way prominent in the ranks of the Knights of Labor. The excuse put forward that the men were discharged because, owing to falling off in the traffic, their services were no longer needed, was proven to be false by the fact that other men were employed in the places of the men discharged. It was evident that Mr. Webb had determined to destroy, if it lay in his power, the organization of the men in the employ of his company, but the officers and executive of the District directly interested determined not to act hastily. Committees were sent to the company to represent the grievances of the men, but these committees were invariably refused a hearing. It was not until every means at their command to effect a peaceable settlement had been exhausted that the strike was determined upon. That true wisdom would counsel the other organized labor bodies employed on the road to make common cause with men engaged in a struggle for the right to organize is true, but unfortunately this true wisdom has been so often lacking in the past that we cannot with any certainty count upon its presence now.

Chicago Herald, Aug. 14.—Of what value to working-men is the expensive Knights of Labor organization? A few men like Powderly have been given handsomely furnished offices and big salaries, but the Order has never shown the vitality or the power of an ordinary trade union.

Catholic Mirror, Baltimore, Aug. 16.—General Master Powderly has no apology to make for the strike of the Knights of Labor against the New York railroads. He is in sympathy with the strikers and hopes they will win. He views the action of the companies as a pre-concerted effort to destroy the organizations of labor, and therefore, notwithstanding the immense loss entailed maintains the justice of the strike.

THE RISING FLOOD OF IMMIGRATION.

America, Chicago, Aug. 14.—Despite everything that has been promised in the way of

putting some check on the inpouring flood of undesirable European immigration; despite the revelations of the Ford investigating committee two years ago; despite the more recent disclosures of assisted immigration made before the committee of the present Congress; despite the reports of our consuls in Europe that the lame, the halt, the blind, the diseased, the dissolute, the depraved, the pauper, the insane and the criminal were being deliberately deported from the most undesirable localities of the continent to the land of universal opportunity and freedom; despite the remonstrances of American working-men against the importation of contract laborers and squalid humanity to lower the earnings and dignity of American labor; despite the warnings of experience, observation and political foresight, and in the face of teachings of all patriotic statesmen, the tide of foreign immigration continues to roll in increasing volume over our borders. For the year ending June 30, 1890, the dark and forbidding host of our invaders numbered 451,219, against 438,619 for the preceding twelve months, showing a net increase of 12,600. But this is only a part of the story told by the annual report of the bureau of statistics, and the least important part. Instead of becoming more wholesome, the stream of foreign immigration is growing more turgid and polluted. With the exception of the falling off in the immigration from Ireland, the decrease is wholly from Protestant countries in which the people have had the advantage of education, and some share in the management of public affairs. The increase, on the other hand, comes from countries where illiteracy and Romanism have conspired to retard knowledge and self-government.

TEMPERANCE.

PROHIBITION.

The Christian Advocate, N. Y., Aug. 14.—Prohibition puts an end to the open saloon, not everywhere, but everywhere that the citizens are in favor of the enforcement of the law and the authorities do not connive at its violation. The opponents of Prohibition misrepresent the facts. The cry that Prohibition is always and everywhere a failure is false, to our personal knowledge. To-day in Maine and Kansas and in the greater part of Iowa there is incomparably less liquor-drinking than there would be under license in any form. These States also escape the moral evils of the saloons, and to a great extent those accompanying evils which involve the systematic ruin of women and the degradation of men by means of abandoned women.

A BANE TO WORKING-MEN.

General Master Workman Powderly, in Journal of the Knights of Labor, Phila., Aug. 14.—From a purely business standpoint it is wrong for working-men to drink, for an indulgence in liquor deprives them of their faculties, temporarily if not otherwise, and while in that condition opportunities are lost and the means of improving conditions are neglected. In this age of sharp competition the man who would succeed in business or trade must be always in full possession of his faculties; he

must "keep his wits about him" and be ever ready to seize an opportunity whereby his condition may be improved. The drinking man cannot do these things, and is either at the bottom of the ladder or in danger of dropping there.

I have observed during the past ten years that however bitterly the employer of labor may rail against the evils of intemperance, however quick he may be to reduce wages on the plea that "high wages and low go to the dram-shop," he seldom takes practical steps to prevent the sale of liquor near his establishment. The vilest rum-holes flourish close by the manufactories of employers who advise their workmen not to drink, and in quite a few instances, in my experience, it has developed that the employers either held stock in the saloon or countenanced it.

Our temperance men are not aggressive enough. They pat the saloon-keeper on the back and tell him that he is not such a bad fellow after all. They will not hesitate to enter the saloon with a friend who drinks and take a "soft drink" or a cigar. Every act of the organized temperance man's life should be in the direction of uprooting that which makes his society a necessity. There can be no three directions in the temperance cause. There are but two; one leads to a sober life, the other leads to a drunkard's grave, and the sincere reformer will work as hard to cause his fellow-man to lead the sober life as he will to prevent him from filling a drunkard's, if not a pauper's, grave.

RIGHTS OF TAXPAYERS.

The Alliance and Temperance News, Adelaide, Australia.—The law gives power to the householders to oppose the issue of a "wine license" by which persons may obtain a glass of wine and consume it on the premises, but it does not give any such power in regard to a storekeeper's license, by which a single bottle may be sold; and yet the latter class of licenses is productive of far greater evil than the wine license. Temperance workers have successfully opposed the issue of a wine license, and then the applicant has obtained a storekeeper's license, and laughed at the opposition, and the result has been worse than if the wine license had been issued. It is a great evil that quiet, law-abiding communities should have storekeepers' single bottle licenses forced upon them against the strong protest of all the resident rate payers. What the community desires, and what it will strive to obtain is, the subjection of all liquor licenses of every kind to the will of the people expressed through the ballot. We have stated and reiterated it again and again, that as the sale of alcoholic liquor places the taxpayers under a heavy burden for gaols, hospitals, lunatic asylums, poorhouses and reformatory institutions, the taxpayers have the right to a direct vote as to whether this burden and misery-producing trade shall continue to live.

EFFECTS OF ALCOHOL ON THE SYSTEM.

The League Journal, Glasgow, Aug. 9.—Professor Simpson, in the customary address to the graduates at Edinburgh University, made the following reference to alcohol and the use of stimulants: "Some of the graduates had

the wisdom and courage to be members of the Total Abstinence Society. They had in their own experience proved that alcohol was not an indispensable element in the daily diet of a healthy man." The effects of alcohol on the human system the Professor summarized under five divisions, (1) that alcohol, habitually used, can of itself produce disease from which the abstainer is exempt; (2) that it aggravates diseases to which all are liable; (3) that it renders those who habitually use it more liable to attacks of various forms of disease; (4) that the alcoholist has less chance of recovery from a fever or an injury of any kind than an abstainer; (5) that in the crisis of disease, when stimulants may be necessary, the alcoholist gets little benefit from their use.

STATE LAWS OPERATIVE.

The Voice, N. Y., Aug. 21.—The best legal advice attainable on the subject indicates that there will be no necessity of re-enacting the prohibitory laws of Kansas, Iowa, Maine and the Dakotas, in order to give them the benefit of the Original Package Bill passed by Congress.

LITERARY.

SWINBURNE'S ODE.

N. Y. Herald, Aug. 17.—The ode in itself is a rather rubbishy affair, as will appear when we put a few of the lines into prose:

Pity mad with passion, anguish mad with shame, call aloud on justice by her darker name. Love gives hate for love's sake; life takes death for guide; night hath none but one red star, Tyrannicide. God or man be swift; hope sickens with delay. Smite and send him howling down his father's way.

Swinburne is a lawless, wayward, luxuriant genius, his fancies running wild and rank, like vegetation in the African tropics. He has always been a law to himself. This is why, although posing as the poet of freedom, he can assail the memory of the emancipator of the serfs, a potentate who, with the exception of Abraham Lincoln, has done more for liberty than any ruler in the century.

New Yorker Volks-Zeitung, August 18.—The New York *Herald* as defender and incense burner to a Czar of Russia is the latest role in which the capitalistic press of "Republican America" has yet figured. Taking occasion to trample on Swinburne, who, claiming to be a poet of Freedom, in his recent ode characterized the murder of tyrants as a deed of heroism, the *Herald* refers to the late Czar as "The potentate who next to Abraham Lincoln has done more for the cause of freedom than any other ruler of the century." Ahem!

Springfield Republican, Aug. 15.—It is a good while since Algernon Charles Swinburne has made a sensation, but he has done it once more now in his "Russia; an Ode," which has just appeared in the *Fortnightly Review*. The opinion prevails in England that he has lost his chance of succession to the laureateship—a matter which is discussed over there with what seems fairly indecent interest—by the unmistakable advocacy of the assassination of the Czar which characterizes this ode. It is one of his excessively rhetorical productions, which we shall ask to be excused from calling

poems, and it aims to picture life in Russia under the Czar as a little worse than anything ever conceived by sin, dreamed by madness, or depicted by Dante. In that country, he declares, "earth is hell, and hell bows down before the Czar," and that consequently :

Pity mad with passion, anguish mad with shame,
Call aloud on justice by her darker name;
Love grows hate for love's sake; life takes death for
guide.
Night hath none but one red star—Tyrannicide.

INNINGS OF THE SHORT STORY.

N. Y. Critic, Aug. 16.—The short story is having its day again. There was a time, within the past ten years, when authors objected to writing short stories. They argued that as much plot went to the making of a short as of a long story, and that if they took a little more time to elaborate it, they would have a manuscript worth \$1,000 instead of one worth \$50 or \$100. This left most of the short story writing to be done by second-rate writers, and the reading public began to complain that the short stories dealt out to them were, with rare exceptions, not worth reading. This aroused the editors, so they offered prices for short stories which brought forth much good work; and now quite a crop of good short story writers has sprung up. Guy de Maupassant, also, has had a marked influence on the younger generation of writers. He has taught them what can be done with very little plot by one who has a mastery of the art of story-telling. Give him a simple incident and he gives you an exquisite story. Even in his novels the plot is of the least importance. His knowledge of the motives of men—not their best motives, always—and his singularly artistic touch, place him at the head of the French story-writers of the day. In his art he is a model that any one might follow to advantage, but unfortunately the subjects he selects make most of his novels forbidden fruit.

SOME HOPEFUL SIGNS.

United Presbyterian, Pittsburgh, Aug. 13.—Are there signs of revolt against the indecent and indelicate in literature? The action of customs and postal officers in putting a ban upon certain novels is encouraging, as an evidence of alertness and faithfulness, but it has little value in the line of our question. There are some other symptoms that are more hopeful. There is frequent expression of disapproval of the "realistic" sort of literature, although it is to be feared there is much reading of it notwithstanding. Elizabeth Stuart Phelps, in the *Forum*, enters vigorous protest against this noxious form of "literature." It is interesting to note that, while professing no indiscriminate hostility to them, she credits the theatre and the social dance with familiarizing young people with that which is vulgar and indelicate, and thus paving the way for the vulgar and indelicate story. It is a true witness.

Boston Post, Aug. 18.—Among the warmest admirers of John Boyle O'Reilly was Wendell Phillips, who gave to him the MS. of his famous lecture on Daniel O'Connor. A peculiar value attaches to this MS. as it is the only one which Phillips possessed of his lectures. O'Reilly also possessed the first edition of Walt Whitman's "Leaves of Grass."

RELIGIOUS.

DEATH AT THE THRESHOLD.

New York Sun, Aug. 17.—Last fall several young men, engaged in the missionary work of the Young Men's Christian Association of Kansas, left the service of that society to "spread the joyful tidings in the dark Soudan." As a preliminary they unfolded their plans and conducted missionary meetings in all the larger cities and colleges of Kansas, and spent six weeks in other Western States. They had no means to meet their expenses, and they would not take up collections because they thought it impaired the spiritual power of their meetings. Often they went to the depot without a cent in their pockets, but always before the train pulled out the necessary money came to them. They did not ask for funds to take them to Africa, but the hearts of the religious community were stirred by the spectacle of their enthusiasm and self-sacrifice, and the money was provided.

One of their number, Mr. E. Kingman, went out to prepare the way, sailing from this city for the Soudan in January last. The agent of the steamer on which he sailed is reported to have telegraphed to Topeka that "the greatest missionary movement of this century" had begun. The young man spent only seven days collecting the information upon which he based his advice to the party still in America to follow him at once. He gave detailed instructions as to the sort of clothing and other supplies his friends should carry with them, but had not a word to say about medicines.

His letter set the party in motion. On May 14 eight persons sailed from New York to carry the Gospel to the Soudan. The party included two women, the wife of Mr. Kingman and Miss Jennie Dick, formerly Assistant State Superintendent of the Young Women's Christian Association of Kansas. The State Secretary of the Young Men's Christian Association of Kansas wrote of their departure:

"The entire party go forth depending alone on the Lord to supply all their needs, there being no promise of financial support whatever, except as found in the Word of God. Surely the Lord has already honored the simple faith of these His servants; for, while no contributions were asked, yet when the day of sailing came He had bountifully provided for their every need, so that they lacked no good thing."

The devotion of the entire party was very beautiful. As they left the wharf the little group on deck sang "We're on the Way." And so they set their faces toward Africa. They found misery and death awaiting them on its very threshold.

During the first week in August a letter was received in this country announcing that the little band, having reached Sierra Leone safely, were preparing to go inland in spite of the fact that the deadly season of almost incessant rains was at its height. It added that they were going without medicines!

Last week a copy of the *Sierra Leone Weekly* received here contained this later and most melancholy news:

"Out of a party of nine white American missionaries, including two ladies, all from Kansas [and Minnesota], here in the interest of the unevangelized of the interior of Africa and the Soudan, who have been staying at the

house of Mr. J. Augustus Beekley, three died during the week of fever, including one lady, Mrs. E. Kingman, wife of the superintendent of the party, who is himself dangerously ill. The rest of the party are fever stricken and steps are being taken to isolate them."

Blind enthusiasm has brought a tragedy to pass. These trusting people plunged into the wilds of Africa without means of support, expecting to pick up a living somehow, in regions where civilization does not exist, and with no medicines whatever as a precaution against the deadly climate. Perfect faith that their mission would be blessed of Heaven, and that in the service of the Master food and raiment and health would be theirs, was the only capital they took for the years they hoped to spend in the Dark Continent. It is a melancholy story.

SIGNS OF A FINAL DARKNESS.

The Bombay Guardian, July 19.—There is a strong tendency in this country towards Brahmo Somajism, even outside the cult, to the belief that in some sort of way all the different religions of India are sisters; that each and all contain sufficient truth to save those who have been born into them; and that the only true religion is to be found in a combination of "what is best" in all. The origin of these ideas is not with the Brahmo Somaj. In ancient Rome, as well as in modern India, the universal empire of one paramount power over many distinct races and religions, led to the same speculations. In India, long before the Brahmo Somaj, the Emperor Akbar tried to form a natural religion for this country by a "combination of what is best" in Christianity, Mohammedanism, Hinduism and Buddhism. In Europe, more than a century ago, the atheist Volney's "*Ruin of Empires*" was full of these ideas. There are some who think that this doctrine, made concrete in the form of a great world-religion, will be the final form of Anti-Christ. There are many facts which seem to point in this direction. The proclaiming the "truths" of Mohammedanism every week in a mosque at Liverpool; the spread of pseudo-Buddhism in France and America; the acceptance of Theosophy with its lying wonders taken from Brahminism; the growth of Unitarianism—all are signs of that final darkness which is settling over the world prior to the rising of the Sun of Righteousness.

THE CASE OF DR. BURSELL.

Miss M. Cusack, in *The Independent*, N. Y., Aug. 14.—The case of Dr. Burtell is by far the most important of the many *causes célèbres* of the Roman Catholic Church which have come before the American public during the present century. It differs entirely from the case of Dr. McGlynn, though it rose out of that case. In Dr. McGlynn we have a man who declares that he is a devoted Roman Catholic and that he will ever remain a member of his Church, but he refuses to obey his Church. He exercises his private judgment; he is to all practical purposes a Protestant, for he protests against Rome.

The case of Dr. Burtell is very different and of far more importance. He submits to everything as a true son of the Roman Catholic Church should do. He is not excommunicated nor cast out of the Church, but he is punished. He is punished because he gave evidence in a

court of justice in this free country, and in this nineteenth century, according to his conscience. There can be no excuse for the sanguine hope that the Church of Rome is becoming liberal because some priests are expressing themselves in terms of liberality. The case of Dr. Burtell should forever annihilate such hopes. Any priest, or any number of priests, will be crushed and punished if they publicly express the liberal sentiments which they privately entertain. This is just how Rome keeps her power, and when she has a little more political power the State will be called upon to intensify the punishment of those whom she desires to destroy.

HOW SHALL WE EDUCATE?

The Catholic Review, N. Y., Aug. 17.—The different ways of looking at the school question are determined by the predominance of motives that actuate us. The great question is, Shall we educate our children for this world or for eternity? Shall our chief aim be to prepare them for success in this life, not neglecting, perhaps, some attention to the duties of religion, or shall the great end be their salvation in the world to come, not neglecting the duties devolving upon us in this world? Too many Catholics are so carried away by the spirit of the times that their sympathies are with those who give preponderance to worldly motives. That there should be any considerable number of nominal Catholic people who are so much under the influence of this worldly spirit that they are ready to sympathize and cast their influence with the enemies of the parochial school, and to compromise with the State for money consideration, is indeed a melancholy subject for reflection. Liberalism, Agnosticism and indifferentism discard the special religious education of children, and, we are sorry to say, it seems to have but a slight hold upon the so-called orthodox denominations in spite of their professions.

MISCELLANEOUS.

SUNDAY NOISES.

The Lancet, London, Aug. 9.—The day of rest is not everywhere a day of quiet. Certainly the Sunday in town is not. A lull there is in the week's traffic, but this at best is relative. The bustle of wayfarers and the wheel-rattle still continue. The day, moreover, has come to have a business of its own, and much of this, we may add, has no natural or needful connection with it. There is the immoderate bell, urging at any and all hours the attendance of already regular church-goers. Anon comes the brass band of the Salvationist or other branch of the Church militant, or again the lively clamor of some gaudy parade, procession, or excursion party. From one or other cause noise is incessant. We need hardly wonder, therefore, if a note of remonstrance occasionally issues from those who hold that rest for the senses is part of the Sabbath privilege. The stay-at-home householder, the worshipper in church, and the invalid have each in turn decried the abuse of liberty which is forced upon them the tyrannous clang and clatter of these musical performances. The disturbance caused on a Sunday to hospital

inmates much requiring rest, by a succession of noisy processions, might well indeed be avoided. Failing a due regard for this fact on the part of the organizers of Sunday music and parades, we would consider the moderate interference of local authorities to be entirely justifiable. We have several times pointed out that the ringing or tolling of church bells previously to morning or evening prayer has statutory authority, but no such authority exists for the practice of bell-ringing previous to the administration of the Holy Communion. To be awakened by this nuisance at an early hour in the morning is annoying in any case, but to an invalid may be a source of injury as well as discomfort.

NEITHER A CRÈSUS NOR A SYBARITE.

Boston Post (Ind.), Aug. 15.—Senator Hoar's reply to a recent article in the *Pittsburgh Post*, criticising him for certain reported expressions in relation to his Force Bill is in a vein of genial satire which the Senator should cultivate more freely. The Pittsburgh writer doubtless through ignorance, represented Mr. Hoar as the inheritor of great wealth, acquiring riches through office-holding and pampering his appetite with delicate and costly living. Mr. Hoar replies by telling the story of his hard-working professional life, gives a schedule of his modest possessions, and, throwing wide the door of his domestic life, shows himself "experiencing the varying fortunes of Washington boarding-houses," and enjoying as his "chief carnal luxury" a breakfast of codfish balls and coffee every Sunday morning at the table of "an orthodox friend." The Pittsburgh critic could not have made a greater mistake than in the selection of Senator Hoar as the subject of such strictures. There is, possibly, no other man in the Senate to whom they would apply with less force. For, while it is a cause of regret to liberal-minded citizens of Massachusetts that Mr. Hoar's views should be so narrowed by unworthy partisanship and his official conduct so humbly shaped to the dictates of the party managers, there is not one who fails to recognize the personal integrity and freedom from the influence of a desire for pecuniary emolument which he exhibits, and for which he is held in respect.

Baltimore American (Rep.), Aug. 16.—If Senator Hoar will come to Baltimore and enjoy a dish of terrapin, prepared as it can be only in Maryland, he will not be content to live during the rest of his life on a codfish diet. If the Senator will come, the terrapin and our hospitable people will make his visit a pleasant one.

SMOKE WITHOUT POWDER.

Le Petit Journal, Paris, July 12.—While our French inventors are trying to find the best process for making powder without smoke, an English colonel has just invented a product making much smoke, which he thinks indispensable for military operations. If the smokeless powder does not prevent troops who use it from seeing the enemy, it has also the inconvenience of disclosing the whereabouts of these troops. Assailants can thus easily in a march forward be riddled with balls. To remedy this inconvenience Colonel Crease, of the English marine artillery, has suggested provid-

ing each soldier with a small quantity of a special composition which, when set on fire, gives out a dense smoke, thus allowing a battalion to envelop itself in an artificial cloud.

A very English idea and perhaps not so stupid after all!

BREVITIES.

THE Vatican party is said to favor Archbishop Walsh, of Ireland, as the successor of the late Cardinal Newman.—*Springfield Republican*, 17th.

IN Russia there is a law to sustain a Russian who enters a street car, and who, finding all the seats occupied, taps a sitting Jew on the shoulder, saying: "Here, Jew, give up your seat."—*Lewiston Journal*, 18th.

ENGLAND is quite likely to experience another great loss soon. John Ruskin is reported to be sinking rapidly. He is constantly delirious, with suicidal mania.—*Pittsfield Journal*, 18th.

PRESIDENT EZETA, of Salvador, announces that he will open hostilities again if peace is not declared within three days. This is a notable case of a man who is going to have peace even if he has to fight for it.—*Baltimore American*, 18th.

THE seals of Bering Sea have apparently joined the Universal Peace Union, by disappearing from their old feeding grounds, and leaving Secretary Blaine and Lord Salisbury with nothing of commercial value to quarrel about.—*Phila. Ledger*, 18th.

AMERICANS will not patiently hear such language as the Tory organs are using regarding the Bering Sea dispute. They and the Government they echo are rapidly creating a sentiment in this country which will be intolerant of any issue of the controversy based upon international agreement.—*N. Y. Tribune*, 17th.

DURING the past year the death rate of Union soldiers was as great as during the war. Out of a membership of 464,562, the deaths numbered 5,476—a rate that is bound to increase until not one is left. It is a melancholy reflection.—*Pittsburgh Times*, 18th.

A KANSAS man has brought suit against his wife for alimony, alleging that she is strong and hearty, and asking the courts to compel her to support him. Down this way such fellows don't trouble the courts, but take the law into their own hands.—*Albany Times*, 18th.

EMIN PASHA has set up for himself in Africa, declaring in a letter to the *Cologne Gazette* that he is bound neither to England nor to Germany, but is simply an adventurer. That will simplify matters if he should again get into trouble and call for help.—*Baltimore Sun*, 16th.

THE Kaiser began to-day his visit in Russia, on which more speculation rests than on any recent act of the young German Emperor. Many minor indications show that he is received with no spontaneous cordiality. Russia has apparently reached the point where concessions are needed to keep the peace, and the Czar seems in no mood to assume an effusive friendliness.—*N. Y. Press*, 18th.

THE resolutions of the Grand Army of the Republic in honor of John Boyle O'Reilly, were as graceful as they were deserved. It was not given to O'Reilly to fight in the ranks with the comrades of the Grand Army, but, in the words of Heine, he was a brave soldier in the warfare of humanity.—*Providence Journal*, 17th.

PRESIDENT HARRISON will be 57 years of age to-morrow. He carries his years well, and will celebrate many birthday anniversaries in the future, the American people expect and hope.—*Pittsburgh Commercial Gazette* 19th.

Index of Periodical Literature.

ART.

Japanese Art, T. De Wyzewa, Chautauquan, Sept.

BIOGRAPHICAL.

Great League, Two Chiefs of the, F. W. Thorp, Ph.D., Chautauquan, Sept. "Old Q." (William, Duke of Queensbury), Edward Walford, M.A., Gentleman's Mag., August.

Ossoli, Margaret Fuller, L. H. Boutell, Chautauquan, Sept.

Pitts, The Two, Goldwin Smith, Macmillan's Mag., August.

United States, The Supreme Court of the, Eugene L. Didier, Chautauquan, Sept.

EDUCATIONAL.

Educational Outlook, The, Rev. J. R. Diggle, Fortnightly Rev., August. School-Books, Modern, Arthur Gaye, Macmillan's Mag., August.

LITERATURE.

"Antonio's Revenge" and "Hamlet," L. M. Griffiths, Poet-Lore, August. Eliot, George, as a Representative of Her Times, Ida M. Street, New Eng. and Yale Rev., August.

Helen, The Flight of, Francis E. Sheldon, Overland Mon., August.

Hogarth's Tour, Austin Dobson, Fortnightly Rev., August.

Humor: Carlyle and Browning, Jessie M. Anderson, Poet-Lore, August.

Irish Character in English Dramatic Literature, W. J. Lawrence, Gentleman's Mag., August.

Mickiewicz, the National Poet of Poland, E. J. Dillon, Ph.D., Fortnightly Rev., August.

Poetical Heart-break, A, New Eng. and Yale Rev., August.

Renaissance, A Recent, J., Roumanille and Mistral, Maria Lefferts Elmendorf, Poet-Lore, August.

Russia: An Ode, Algernon Chas. Swinburne, Fortnightly Rev., August.

Scott's Heroines, Macmillan's Mag., August.

Shakespeare's Inheritance from the Fourteenth Century, Dr. Sinclair Kormer, Poet-Lore, August.

Shakespeare, The First American Editor of, J. Parker Norris, Poet-Lore, August.

POLITICAL.

Africa, The Future of, A. Werner, Gentleman's Mag., August.

Armenia and the Armenian People, E. B. Launen, Fortnightly Rev., August.

Germany, The Change of Government, Fortnightly Rev., August.

Louisiana Purchase, The, L. E. Munson, New Eng. and Yale Rev., August.

RELIGIOUS.

Church and Dissent, The Book-War of, Gentleman's Mag., August.

Churches, Some Old, Sarah Wilson, Gentleman's Mag., August.

Passion Play in 1890, Fannie C. W. Barbour, Chautauquan, Sept.

Sacred Trees, Dr. Ferd. Adalb. Junker von Langegg, Chautauquan, Sept.

Sect, An Obscure, and its Founder, Macmillan's Mag., August.

Vestal Virgins at Rome, The Institution of, Albert A. Howard, Overland Mon., August.

World to Come, In the, Lucy C. Bull, Chautauquan, Sept.

SCIENTIFIC.

Atmosphere in a Picture, What is? F. Wayland Fellowes, New Eng. and Yale Rev., August.

Cerebration, Unconscious, J. Preston Moore, Overland Mon., August.

Ceylon, A Naturalist's Rambles in, H. Hensolt, American Naturalist, August.

Earthworms, The Effect of Rain on, American Naturalist, August.

Edentata of North America, E. D. Cope, American Naturalist, August.

Experiment Stations, Prof. Bryon D. Halsted, Sc.D., Chautauquan, Sept.

Folk-Lore, On the Nature and Value of, L. J. Vance, Chautauquan, Sept.

Garden Vegetables, History of, E. L. Sturtevant, American Naturalist, August.

Hypnotism, The Latest Discoveries in, II, Dr. J. Luys, Fortnightly Rev., August.

Nature, Oliver Farrar Emerson, Chautauquan, Sept.

Polled Races in America, The Segregations of, R. C. Auldt, American Naturalist, August.

Rooks, Among, Discipulus, Gentleman's Mag., August.

Telephone, The Whispering, Alvan D. Brock, Overland Mon., August.

SOCIOLOGICAL.

Assimilation, Is it a Spent Force? George Moar, Overland Mon., August.

Chocolate Makers' Strike, The, Clementina Black, Fortnightly Rev., August.

Ethics and Politics, Sir Rowland Blennerhassett, Fortnightly Rev., August.

Iron Moulder's Strike, The, F. I. Vassault, Overland Mon., August.

Labor among the Hebrews, The Position of, G. A. Danziger, Overland Mon., August.

Labor Disputes in America, Dr. W. H. W. Aubrey, Fortnightly Rev., August.

Moral Recovery, Hezekiah Butterworth, Chautauquan, Sept.

War in the Future, Col. W. W. Knollys, Fortnightly Rev., August.

UNCLASSIFIED.

Ceylon, In, A. E. Bousier, Gentleman's Mag., August.

Deer and Deer Hunting in California, James A. A. Robinson, Overland Mon., August.

Modern Magic and its Explanation, Marcus Benjamin, Chautauquan, Sept.

Mount Mansfield, On, Bradford Torrey, Chautauquan, Sept.

New Zealand, The Lost Lakes of, J. Lawson, Gentleman's Mag., August.

Sphakiotes, The Stronghold of the, Jas. D. Bourchier, Fortnightly Rev., August.

Spruce Bark Camp in the Adirondacks, A. J. R. Spears, Chautauquan, Sept.

Books of the Week.

AMERICAN.

Anatomy and manual of practical dissection, Essentials of, C. B. Naucrede, M.D. W. B. Saunders, Phila.

Arteries after ligature, in man and animals, J. Collins Warren, M.D. W. Wood & Co.

Black Forest, Rambles in, H. W. Wolff, Longmans, Green & Co.

Blind men and the Devil, The, Phineas, (pseud.), Lee & Shepard, Boston.

Calculus, differential and integral, Elements of, Arthur S. Hardy, Grim & Co., Boston.

Chemistry, Organic General, principles of: From the German by J. Bishop, Tingle, E. Hjelt, Longmans, Green & Co.

Eteocles; a tale of Antioch, Jessie Agnes Andrews, Lew Vanderpoole Pub. Co.

Ethical problem, The, Paul Carus, The Open Court Pub. Co., Chicago.

Gladstone, Right Honorable William Ewart, The Life of, G. Barnett Smith, Ward, Lock & Co.

Greeley, Horace, The Editor, Francis N. Zabriskie, Funk & Wagnalls.

Hotels, boarding-houses and lodging-houses, Law of, C. M. Scanlon, C. N. Caspar, Milwaukee, Wis.

Language and its place in general education, Three lectures on the science of, delivered at the Oxford University extension meeting, 1889, F. Max Müller, Open Court Pub. Co., Chicago.

Medlar Tree, The House by the, Giovanna Verga, Introd. by W. D. Howells, Harper.

Natural history and geology of the countries visited during the voyage of H. M. S. Beagle round the world, Journal of researches into the, C. Darwin, T. Nelson & Sons.

New Zealand, Nation-making, a story of, J. C. Firth, Longmans, Green & Co.

Population; an essay on the principle of, T. Rob. Malthus, Ward, Lock & Co.

Prankish pair, A. (Un petit ménage): a fantasy, From the French, by R. B. Davenport, Ginisty, Belford & Co.

Schleiermacher, Selected Sermons, Translated from latest authorized edition, Funk & Wagnalls.

Stratford-on-Avon; from the earliest times to the death of Shakespeare, Sidney Lee, Macmillan & Co.

Studies in the Book, R. F. Weidner, Fleming H. Revell, New York, and Chicago.

Supreme Court, U. S., Cases adjudged in, Oct. Term, 1889, Banks & Bros., New York and Albany.

Toxar; a romance (anon), J. Shields Nicholson, Harper.

Trigonometry, Longmans', Rev. F. Sparks, Longmans, Green & Co.

FRENCH.

Archéologie. See Étude.

Assyrie (L'). See Étude.

Aventures (Les) de Mademoiselle Aida, Mlle. L'Echassier, Grand in-8vo, pp. 159. Avec grav. Mame et fils, Tours.

Bab, réformateur persan. See Religion.

Caféine. See Etude physiologique.

Christianisme. See Vertu morale.

Contes à ma fille, Gaston Bonnefont, 8vo, pp. 141. Avec grav. Lefort, Paris.

Culte réformé (Le). See Essai.

Daniel et le rationalisme Biblique, E. Pilloud, 8vo, pp. vii.-370. Drivet, Chambéry.

Étude critique sur l'état du texte du livre des proverbes d'après les principales traductions anciennes, A. J. Baumgartner, 8vo, pp. 284. Fock, Leipzig.

Étude d'histoire et d'archéologie, Israel et ses voisins asiatiques, la Phenicie, l'Aram, et l'Assyrie de l'époque de Salomon à celle de Sanherib, E. Archinard, 8vo. Avec 2 cartes. Genève.

Étude physiologique de l'action de la caféine sur les fonctions motrices. Le docteur Eugène Parrot, ancien externe des hôpitaux. In-8vo, pp. 112, avec figures. Steinheil, Paris.

Esprit (L') de Jésus, ou le christianisme rationaliste, Henri de Villeneuve, 2 vols. 18mo, pp. xii.-239, 273. Unsinger, Paris.

Essai sur l'histoire du culte réformé principalement au XVIe et au XIXe siècle, E. Doumergue, 18mo. Fischbacher, Paris.

Evolutionisme (L') des idées-forces, Alfred Fouillée, 8vo, pp. xcvi.-303. Alcan, Paris.

Foi (La). See Raison.

Gregoire IX., Pape. See Registres.

Hautvillers (Les), Pierre Ficy, 18mo, jesus, pp. 359. Firmin-Didot et Cie., Paris.

Histoire d'un bloc de houille, H. Bouron, ingénieur des arts et manufactures et Fernand Hue, 8vo, pp. 189. Avec grav. Lecène, Oudin et Cie., Paris.

Histoire. See Étude.

Houille. See Histoire d'un bloc.

Inde (L'), religions de. See *Précis*.

Inspiration (L') profonde, active, inconne en physiologie. Sofia, Marquise A. Ciccolini. 8vo, pp. 67. Masson, Paris.

Israel et ses voisins asiatiques. See *Étude*.

Persecution (La) de Dioclétien et le triomphe de l'Église. Paul Alland à voix, 8vo, pp. xlvii-456, 438. Lecoffre, Paris.

Phénice (La). See *Études*.

Poèmes latines (Les) attribués à Saint Bernard. B. Hauréau. 8vo, pp. 102. Klincksieck, Paris.

Policière (La), drame en six actes et treize tableaux. Xavier de Montépin et Jules Dornay. In—18 jésus, pp. 217. Tresse et Stock, Paris.

Précis d'histoire des religions. Première partie. Religions de l'Inde. L. de Milloré. 18mo, pp. viii. 339. Leroux, Paris.

Proverbes, le livre des. See *Etude*.

Raison (La) et la Foi, solution des deux grands problèmes qui ont pour but de concilier la raison avec la raison et la raison avec la foi. L. Barrou. 8vo, pp. 48. Colin, Lagny.

Registres de Grégoire IX. (Les). Recueil des bulles de ce pape, publiées ou analysées d'après les manuscrits originaux du Vatican. Lucien Auveray. 1er fascicule. 4to, pp. 128. Thorin, Paris.

Religion (La) de Bab, réformateur persan du XIXe siècle. C. Huart. 16mo, pp. 68. Leroux, Paris.

Religion. See *Précis*.

Saint Bernard. See *Poèmes*.

Souvenirs de la Comtesse de la Bouëre. La Guerre de la Vendée (1793-96). Preface par le Marquis Costa de Beauregard. Madame la Comtesse de la Bouëre. 8vo, pp. xvi-368. Plon, Paris.

Virtu morale et sociale (La) du Christianisme. Guy de Bremond d'Ars. 16mo. Perrin, Paris.

GERMAN.

Adam's Söhne. Roman. Adolf Wilbrandt. 2 Aufl. 8. (456 S.) Hertz, Berlin.

Am Gardasee. Ludiv. Habicht, Novelle, 8. (201 S.) Reissner, Leipzig.

Anna Karenina. Die Kosacken, Kaukasisch Novelle Jolowicz. Graf L. N. Tolstoi. Norddeutsches Verlags Inst. Jolowicz, Berlin.

Aus dem Notizbuch des Onkel Jonas. Siegmund Cronbach (S. Nolly). Humoresken aus dem jüdischen Leben. 9 Aufl. 12. (V. 160 S.) Cronbach, Berlin.

Bellamy, Edward. e Rückblick aus d. J. 2,000 auf d. J. 1887. aus dem Englisch übertr v. Alex. Fleischmann. 1 u 2 Aufl. 8vo. (191 S.) O. Wigand, Leipzig.

Der neue Demokrat. Dr. Ed. Maria Schranka. 1 Bd. 8. Lüslinöder, Berlin.

Die Spinne, Roman. Herm. Heiberg. 8 (V. 401 S.) Friedrich, Leipzig.

E. Landwirtschaftliche Meliorationen u Wasserwirtschaft. Kultur-Ingen. Freissenet. Ihre Erfolge im Ausland u im Deutschland. Schönfeld's Verl, Dresden.

Electricität, Was ist? Prof. Elihu Thompson. Aus dem Engl. ubers. (40 S. mit 18 Fig. im Texte.) Deuticke, Wien.

Fromme Witwe, Die. Karl. v. Perfall. Roman 2. (Titel-) Aufl 8. (298 S.) Bagel, Düsseldorf.

Gemeinschaft u Gesellschaft. Aug. Baltzer. Ferd Tönnies. Zur erläuter. der Socialen Frage dargestellt. gr 8 (46 S.) Mayer u. Müller, Berlin.

Geschichten aus Siebenbürgen. Joh. Leonhardt. gr 8 (iii. 120 S.) Graeser, Wien.

Grüss aus Polen. Novellen u Skizzen übers. v. Valeska Matuszewska gr 8 (vii. 160 S.) Rancet & Rocev, Leipzig.

Ibsen's, Henry, Werke, hrsg. v. Jul. Hoffory. 2 Bd. gr 8. S. Fischer Verl, Berlin.

Malwine, Durch Nacht zum Licht. Peisker. 8 (210 S.) Kiepert, Freiburg i Br.

Mutter u Töchter. George May. Erzählung aus den oberösterreich Berg. 8 (iii. 147 S.) Danz, Leipzig.

Nachtigall, die, v. Werawag. Luise Otto. Kulturhistorischer Roman im 4 Bd. Kiepert, Freiburg i Br. 1887.

Prinzess Isle. Märchen. C. Förstner. 12 (40 S.) Schimmelburg, Halberstadt.

Pugatschew od. ein böses Jahr. G. P. Danilewsky. Historischer Roman. 3 Ede 8. 236, 220 u 250 S. Deubner, Berlin.

Schwaches Herz, ein. F. M. Dostojewsky. Erzählung aus dem Russ. 8 (15 S.) Jolowicz, Nord Deutsches Verlags Institut, Berlin.

Sidonie, Das Gretchen v. Heute. Grünwald-Zerkowitz. 3 Aufl. Administration der Pariser. Illustr. Modenzeitg, Wien.

Tugend u Sittenlehre d. Talmud, die Rabb. Adf. Löwy, Dargestellt in Anzieh, Erzählung, mit besonder Benutzg. d. im 11 Jahrhd. von berühmten Gaon Rabenu Nissim ben Jakob, verf. Werkes Sefer Massoth. Buch den Begebenheiten gr 8 (viii. 186 S.) Lippe, Wien.

DUTCH.

Godsdienst (De) uit plichthees en de geloofsvoorstellingen uit dichtende verbeelding geboren. Bedenkingen tegen Dr. L. W. E. Rauwenhoff's wijsbegeerde van den godsdienst. 8vo, pp. iv.-284. T. Cannegieter, Brill, Leiden.

Tractaat van den Sabbath. Historische dogmatische Studie. L. Kuyper. 8vo, pp. 168. Wormser, Amsterdam.

Current Events.

Thursday, August 14th.

The Iowa Union Labor State Convention nominate a full State ticket.

The Emperor William left Berlin for St. Petersburg.....The third anniversary of Prince Ferdinand's accession to the Bulgarian throne.....The panic among the Christians of Armenia spreading; hundreds fleeing to Persia.

Friday, August 15th.

The House agrees to the Conference report on the Indian Appropriation Bill.....Rev. Dr. Deems of N. Y. makes an address at Chautauqua favoring Prohibition.....The Annual Convention of the Photographers' Association at Washington; unveiling of the Memorial Statue of Daguerre in the rotunda of the National Museum.

The Bering Sea negotiations discussed in the British House of Commons.Salvador and Guatemala resume hostilities.

Saturday, August 16th.

The Senate passes the River and Harbor Bill.....The House passes the Anti-Lottery Bill.....The President nominates Col. J. H. Baxter, Chief Medical Purveyor of the Army, as Surgeon-General with the rank of Brigadier General.....Three hundred switchmen quit work at the West Shore and New York Central Railroad's yards in Buffalo.....Celebration of the 113th Anniversary of the Battle of Bennington....The Constitutional Commission, at Albany, agree to the abolition of the Superior Courts of New York and Buffalo.....Meeting of the general executive officers of the Knights of Labor in N. Y. City.

Herr Ritter, a free conservative member of the Lower House of the Prussian Diet, compliments the Emperor in a speech that will command general attention.....The Sultan requests the submission of proposals for reforms in the Turkish administration of affairs in Armenia.

Sunday, August 17th.

The Missouri Pacific express train from St. Louis to Kansas City robbed by masked highwaymen of \$30,000 worth of express matter.....Farmers' Encampment at Mt. Gretna, Penna.....Laying of the corner-stone of the main building of St. John's College (R. C.), Fordham, N. Y.James A. Jameson, senior member of the firm of Jameson, Smith & Co., bankers, N. Y. City, hanged himself.....Prof. James Bryce, M.P., arrived on the steamer *Aurania*.....Celebration of the 104th anniversary of the birth of David Crockett at Laurenceburg, Tenn.

The Czar meets Emperor William at Narva.....The cholera continues in Cairo, Mecca, and Jeddah.....Unveiling of the monument to the late Admiral Courbet at Abbeville, France.

Monday, August 18th.

The Senate passes the General Deficiency Bill.....The House agrees to the majority report of the Elections Committee in the Chalmers Morgan contest, declaring Morgan entitled to the seat.....The thirty-fifth annual convention of the German Roman Catholic Societies meets in Baltimore.....Mr. Powderly and other labor leaders hold a conference in Buffalo in reference to the strike on the N. Y. Central.....The first suicide from the New Washington Bridge across the Harlem River; Henry C. Terrington, a photographer, falls one hundred and ninety feet.....The brick manufacturers decide not to send any more bricks to New York, Brooklyn and Jersey City after Friday next.

Parliament prorogued; the Queen's speech read to both Houses....The Czar and Emperor William attend divine service in camp, and afterward in the Church Parade at Narva.....Terms of a Treaty of peace arranged between San Salvador and Guatemala; the Treaty favorable to San Salvador.

Tuesday, August 19th.

The House passes the Agricultural College Bill.....The Treasury Department issues a circular providing for the immediate redemption of \$15,000,000 4 1/2 per cent. bonds at 104 1/2.....Terrific tornado in Wyoming Valley, Pa.; two hundred buildings destroyed in Wilkesbarre; over \$1,000,000 worth of property destroyed; 180 persons injured.....By an accident on the Old Colony Railroad, near Quincy, Mass., fourteen persons are killed and many injured.....The sixth annual convention of the Society of American Florists begins its session in Horticultural Hall, Boston.

A case of Asiatic Cholera in London produces a sensation.....At a banquet at Topola, Servia, an attempt made to poison the members of the Progressist party.....The funeral of Cardinal Newman, with impressive ceremonies, in the Oratory at Edgebaston, Birmingham.....The situation in Armenia more alarming; massacre of Christians at Moosh.

Wednesday, August 20th.

In the Senate Mr. Hoar offers a substitute for Mr. Quay's "Order of Business" Resolution, incorporating the "Previous Question."....The House passes the Meat Inspection Bill.....The Wisconsin Republican State Convention at Milwaukee renominates Governor Hoard by acclamation.....57th Birthday of President Harrison.....The thirteenth annual session of the American Bar at Saratoga.....General Master Workman Powderly issues the official Statement of the Executive Board of the Knights of Labor, indicating a general strike on the entire Vanderbilt system.....The State Grand Lodge of Odd Fellows elect William R. Spooner, of New York, Grand Master.

Cable dispatches state that Salvador and Guatemala have accepted the mediation of the United States....A tornado did great damage in the Canton of Vaud, Switzerland.....The Czar and Emperor William watch the military evolutions and lunch in the open air at Narva, Russia.